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MEMOIR OF REV. JOSHUA SYMONDS.

AMONGST the articles of neglected Biography may be noticed that of the late Rev. Joshua Symonds, many years pastor of the church assembling at the Old Meeting-house, Bedford: a remote successor of John Bunyan, and the intimate friend and correspondent of Newton, Scott, Howard, Ryland, Sutcliff, and Fuller, and an indefatigable labourer in the Lord's vineyard at Bedford twenty-one years.

Mr. Symonds was born at Kidderminster, (the nursery of piety at that day,) on January 23, 1739. His father was an apothecary, and a man eminent for godliness, as his ancestors had been for time immemorial. The late Mr. Joseph Williams speaks of him in his diary as one of the most eminent christians of his day. He was remarkably strict in the education of his children, training them up in the fear of the Lord; and he was especially careful that the *whole* of the Sabbath should be spent in the exercises of religion, either public, social, or private. He did not adopt the neutralizing opinion too prevalent amongst professors of the present day, that such a strict observance of the Sabbath only tends to disgust young people; an opinion it is to be feared too often adapted as an excuse for the parents own indifference on the subject. In the case of Mr. Symonds, Sen. it had no such disgusting effect; his children, two sons and three daughters, were like their parents eminent for piety, and even spoke with gratitude and affection of those who thus led them in early life to serve and fear the Lord.

Joshua, the subject of the present Memoir, commenced in his youthful days a record of his religious experience, which he continued till within a few weeks of his death, and many very heart-searching views of his own mind he has noted down; which no doubt from the commencement of this practice led to a serious and correspondent deportment, influencing his friends to a decision in concluding he was one who ought to qualify himself for the christian ministry. It was originally intended he should be a farmer, and for this purpose he resided from the age of fourteen to twenty-one with various agriculturists in Shropshire, Herefordshire, and Worcestershire, in order to improve himself in farming. Whilst in the neighbourhood of Bromsgrove, Worcestershire, he joined the church in that town, (under the pastoral care of the Rev. Mr. Jenkins,) when about eighteen years of age. Whilst he was occupied in agricultural pursuits,

he experienced several remarkable deliverances when his life was in danger; all of which made a suitable and abiding impression on his mind.

The late Rev. Gervas Wilde, then an Independent Minister of Cunsham, Birmingham, appears to be the person who first particularly pressed upon Mr. Symonds the duty of turning his mind to serious views of the ministry. April 21, 1760, Mr. Symonds writes, "About a fortnight ago I was in company with that pious and valuable servant of Christ, the Rev. G. Wilde; after we had been conversing together some little time, he moved a matter to me, which for some time I had not the least thought of. 'I think (observed Mr. Wilde) you should go to London, there to prepare yourself by academical studies to enter upon the work of the ministry.' Being somewhat surprised, I asked him how he could think of it, stating at the same time I was so conscious of my unfitness for it, I could not think of undertaking that great work. However, he still pressed the subject, and answered some objections I made to it, observing also how my way was shut up as to the employment of husbandry, my strength not being sufficient for the labour required; that as to my usefulness, I must look to God to prepare me for the work; that he should not urge me to it if I thought myself sufficient as of myself. I still paid little regard to what he said till the morrow morning, when the thing was deeply impressed on my mind, and as I was returning home to Kidderminster I burst into a flood of tears at the consideration of what had occurred; I was much enlarged that morning in begging Divine direction about this matter, entreating of the Lord it might be prevented if not according to his will, or otherwise that he would powerfully incline and bend my heart to it. I also applied to my pastor, the Rev. Mr. Jenkins, for advice, and had a great deal of talk with my dear and honoured father about it." All this brought on the good old way of doing things, for Mr. Symonds goes on to state; "At last we concluded for some of my christian friends to meet at West Bromwich, and there unite together in beseeching the Lord to show his will concerning me. Accordingly, last Wednesday, the Rev. G. Wilde, Messrs. Walker and Horton of Bromwich, my father and myself, met at Mr. Walker's, to commend the affair to an all-wise and gracious God, and blessed be his name it was a time of love to my soul—my heart was exceedingly affected, (I hope by the Divine Spirit,) especially when I engaged in prayer.—We thus left the matter to Divine direction, in a way of earnest supplication."—Two more special prayer-meetings were held on the occasion; one at Bromsgrove, and another at West Bromwich—whilst many an ardent supplication rose in secret from his own heart, accompanied with very humbling views of his insufficiency for the work. The result of all was the decided conviction of his friends that he should engage in the work of the ministry, and the preparatory steps taken to obtain his admission as a student in the academy at Mile End, under the superintendance at that time of Dr. Conder, &c.

Sept. 1, 1760, was the day appointed for his examination before the Committee of the King's-head Society; in reference to this he

writes, "But O, my soul, how unequal am I to the awful, arduous work! Ah, where is my sufficiency? O not in myself, but blessed be God there is a sufficiency, yea, all-sufficiency, in Jesus Christ, the great Head of the church, who holds his ministers in his right hand, and walks in the midst of the golden candlesticks; I humbly hope he is my all in all; to him therefore let me apply, upon him depend, and expect all from him that I stand in need of. O for the teachings of the Holy Spirit! for it is no matter how weak the learner, if he is the teacher."—Previous to his leaving home for London, other prayer-meetings were held on his account, and his own mind was exercised with much anxious solicitude in reference to the path of duty. All this is very characteristic of the seriousness with which christians of that day engaged in the important concerns of the sanctuary.

September, 1759, he arrived in London, and passed his examination,* with much credit to himself and with delight to those engaged on the occasion. During his residence at the Academy, he was not only diligent in the acquisition of knowledge, but was anxious that increase of learning should produce increased sancti-

* On this occasion, the late Rev. and pious Richard Winter wrote to his father, Mr. John Symonds of Kidderminster, the following satisfactory epistle.

"*London, Cursitor-street, Sept.* 10, 1760.

DEAR SIR,—I received yours by your son, and return you thanks for your kind wishes.—It is a pleasure to me to be doing good, that God may be glorified. With respect to what you hint at the close of your letter, I am persuaded, as far as I am able to judge, there will be no unbecoming freedom taken with your son. I cannot help observing, what I have often observed before, that the word jesting, in Eph. v. 4, might better be rendered scurrility, for there is such a thing as a lawful, just, and innocent pleasantry. However, this I can say, that I know of nothing at the Academy that will be an hindrance; but there are many things that are likely to prove helps to him.

"Last night he was conversed with by six of the Society; I went into the room just as they had finished the conversation, and when your son was withdrawn they told me they had not received such pleasure and satisfaction in conversing with any young man proposed a long while. He gave such a solid, judicious, and entertaining account of himself, that he prevented their asking him many questions; and there was so much modesty and humility ran through his account, that they were highly delighted with him. One of the gentlemen, a man of considerable judgment in the best things, was so pleased, that he said, 'This young man has given us a sermon; I dare say when he comes out into the ministry he will preach without notes.' I do assure you, my good friend, I was so affected with their pleasing opinion of him, that I could not forbear tears.—After this conversation, the report was made immediately to the Society, who were assembled in another room, upon which they were all so pleased that he was unanimously voted into the Academy for three months, for trial of his abilities; then he was called in and addressed by Mr. Webb the minister, (who was the chairman for the night, and one who examined him,) in a short religious speech, and so dismissed. I suppose your son will send you other particulars, but I could not help writing these things, because you have an answer to prayer in this matter, and great reason to rejoice in a covenant God. I think I now see tears of joy trickling down your cheeks, and a strong desire in your heart to hasten into some retired place, to return praise to God for this his goodness to you and yours. I cannot but add, your son, the first days he has been in my house, has behaved so well that he has endeared himself to me and mine. Please to inform Mr. Fawcett of these things, and as many more christian friends as you please, that they may join in thanksgiving to God. Our hearty respects to yourself and family.

I am, dear Sir,
Yours very affectionately,
RICHARD WINTER."

fication of heart, and was more careful than ever to walk closely with God, examining constantly the state of his heart, with a watchful jealousy, mourning over the first symptoms of declension, and not ceasing to wrestle in prayer, till the love of God was renewed with vigour in his soul.

(To be continued.)

The Range of the Figurative Language of Scripture continued.

THERE is something so great in all that God does, that we can only glance at a single point, leaving a boundless infinitude unseen and unknown: and, in a general way, our heavenly Father has been pleased to condescend to this narrowness of our conceptions in the communication of Divine truth. In order, however, to veil certain facts for a time, truths have sometimes been transmitted to us through a medium that has accorded more with Divine knowledge than with the feeble intellects of mortals. Thus our Lord spoke in the style of Deity when he said, "Behold, I come QUICKLY; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. With our narrow views, indeed, we should have called two or three thousand years a long time instead of a SHORT time: but "with the Lord a thousand years are but as ONE DAY." To Him before whom all eternity lies open, it is but an *instant* that elapses from his communication of the Apocalypse till he shall sit on "the great white throne," "to give every man as his work shall be." But when vain man with his fleshly mind and wilful ignorance* sets about analyzing these expressions of Deity, he says, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii. 4.

A *second* mode of speaking in the style of Deity is adverted to by the Apostle Paul when he says that God "calleth those things which are not as though they were." Rom. iv. 17. This definition was furnished from its obvious application to the prophecy the Apostle had just quoted: namely, "I have made thee a father of many nations." For with God a future event is held to be as certain as if it had already taken place; and that certainty is powerfully exhibited by the use of a past tense. Hence the import of the passage in question may be thus expressed: *Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall frustrate or alter my purpose: and therefore, Abraham, thou mayest consider thyself as already surrounded with an offspring as numerous as the stars of heaven, or countless as the sands upon the shores of the wide-extended ocean.* Thus with God there is no contingency. Before him every thing wears the aspect of infallibility. Therefore he can *justly* and *wisely* promulgate a decree on any particular day, and call that very day the day of its accomplishment, though hundreds of years may elapse before the accomplishment *really* takes place. On this principle God said to David, "Thou art my son, THIS DAY have I constituted thee mine heir," Ps. ii. 7. For the Sacred Writers of the New Testament have shown that this

* See 2 Pet. iii. 5.

passage was a prediction of God's producing [or raising] from among the dead an heir to the boundless universe, and that he who thus burst the barriers of the tomb was Jesus "the FIRST-BORN from the dead."* When, therefore, it was said to David, "THIS DAY have I constituted thee mine heir," the real import seems rather to have been, "THIS DAY do I divulge an unalterable decree to make thee mine heir."—So when God said to Adam, "IN THE DAY thou eatest thereof thou shalt surely die,"† that solemn declaration did not really mean that Adam's life would terminate on the day of his transgression, but that ON THAT DAY he would become mortal, as an irrevocable sentence of death would be passed on him.

That sentence, however, which made Adam virtually a dead man, affected also the countless millions of his posterity: for "IN ADAM ALL DIE," 1 Cor. xv. 22. Thus we are led to the consideration of a *third* mode of speaking that seems to rise above the style of mortals. —We are accustomed to look at men in their individual character; but by Him who knows our frame, the most distant generations can, at a glance, be identified with their primitive ancestor, and the whole world can be included in the word THOU addressed to Adam. Hence to Divine comprehension a long genealogical series forms no barrier to the connexion of the first and the last links of the mysterious chain. On this principle it might have been said to Adam THOU shalt live 930 years, THOU shalt build an ark, and all things in heaven and on earth shall be put under THY feet. For the first assertion was verified in Adam's own person, the second was verified in Noah, a remote descendant,† and the third assertion was verified in the Messiah, who was, "according to the flesh," a still more remote descendant. In this way, Adam and every other ancestor of the Messiah had the most uncontrolled "dominion over the works of God's hands." Ps. viii. 6. For such is the dominion of the Messiah their descendant, "who was made a little lower than the angels for the suffering of death, and crowned with glory and honour." Heb. ii. 9.—On such a principle, then, David was identified with the Messiah; and hence the passage already quoted from Ps. ii. 7, receives additional modifications, so that the real meaning may be unfolded in the following language: *Thou art the ancestor of my Son. This day do I divulge an unalterable decree to raise thy descendant from the dead to the heirship—even to take possession of my vast dominions, and to exert Omnipotence, and Omniscience, and all the attributes of Deity, in executing my purposes.*

Moreover, it is apparent that genealogical identification was

* See Acts xiii. 33—Heb. i. 5—Heb. v. 5—Rev. i. 5, and Col. i. 18.

† See Gen. ii. 17.

† The introduction of Noah's name serves to illustrate the principle in question. But it is in reference to the *Messiah* that such mysterious language is generally used. Yet some traces of it may be seen in the genealogies recorded in the scriptures. For instance, in Matt. i. 8, we read "*Asa* was the progenitor of *Jehoshaphat*, *Jehoshaphat* was the progenitor of *Jehoram*, and *Jehoram* was the progenitor of *Uzziah*." Now the definite genealogy in this case may be thus expressed: "*Asa* was the father of *Jehoshaphat*, *Jehoshaphat* was the father of *Jehoram*, and *Jehoram* was the father of Ahaziah who was the great grandfather of Uzziah." In other words, Ahaziah was the father of Joash, Joash was the father of Amaziah, and Amaziah was the father of Uzziah.

the grand principle upon which Peter applied the sayings of David to Christ on the memorable day of Pentecost.* In short, Peter grounds his argument upon three particulars; two expressed, and one implied.—1st. The Apostle speaks of David as a "PROPHET," (for otherwise David could not have foretold what would happen.) — 2ndly. The Apostle Peter asserts that David KNEW that he was AN ANCESTOR OF CHRIST from the circumstance that God had made that fact certain to him, even by an *oath*.—3rdly. Peter's argument was grounded on a fact implied: namely, that an inspired prophet may so identify himself with a remote descendant, as to use the personal pronoun I or a similar word, not only as a substitute for his own name, but as a proper designation for his descendant to whom the prophecy applies. Such figures, however, have been a pillar of fire to the armies of the living God, and a pillar of cloud to his enemies. For some believed that it was Jesus of Nazareth to whom gave "all the prophets witness," and such persons even REJOICED "that they were counted WORTHY to suffer shame for his name," Acts v. 41: whereas to others it was necessary to address the following caution: "Beware lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall IN NO WISE BELIEVE, though a man declare it unto you." Acts xiii. 40, 41.—Nor let any individual take offence at the mysteries of the Bible: for it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for those who reject the gospel.† And why should mysteries startle any inhabitant of our world; when INCOMPREHENSIBILITY is associated with all the works of God? What man will undertake to assert that he himself can trace in a grain of wheat the first rudiments of the future plant, with all its ramifications and endless involutions; nay that, as far as tendencies are concerned, he can, in that one grain, accurately count innumerable millions of plants, to which God, in due time, will give "a body as it hath pleased him." Surely every man must say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."‡ Impossible, however, as many things are with men, "with God all things are possible." If, then, Nature is characterized by mysteries, and the Divine understanding by infinitude, we need not be surprised at meeting with some traces of those mysteries, and of that infinitude in the Sacred Oracles which owe their origin to the same Divine Being as Nature itself.

But to return to genealogical identification as illustrated in the case of David, we may observe that Solomon is also identified with the Messiah. Thus in 1 Chron. xxii. 9, 10, we read, "His name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and HE shall be my SON, and I will be his father." At first sight, perhaps, it would not strike the reader that the SONSHIP here mentioned was not accomplished in Solomon. But the meaning of the term *son* must depend upon the rank of the father. If some earthly *king* had said concerning

* See Acts ii. 30, 31.

† See Matt. x. 14, 15.

‡ Psalm cxxxix. 6.

Solomon, "*He shall be my son,*" that promise would have implied, "He shall be the heir of my KINGDOM;" and if an Emperor had made the same promise, it would have implied, "He shall be the heir of my EMPIRE:" and thus when our Lord called *God* his father, the Jews clearly understood that he made himself "EQUAL WITH GOD." (John v. 18.)—When therefore the word Son is used in the singular number, as implying an ONLY son, and has a reference to God as a father, and to his vast dominions as an inheritance, it means GOD's HEIR,* or the possessor of his boundless kingdom, a son who being truly God effects what would be an impossibility to the mightiest angel, a son in fact who is *worshipped* by the angelic world, and who is to "REIGN till he hath put all enemies under his feet." 1 Cor. xv. 25.

The same principle of identification in the line of genealogical succession, is also applicable to Zerubbabel, and to other ancestors of the Messiah. Thus it was said to Abraham, "In THEE shall all families of the earth be blessed;" Gen. xii. 3—and this promise is repeated without the figure in question, in Gen. xxii. 18, where we read, "In THY SEED shall all the nations of the earth be blessed." Now this SEED or DESCENDANT the Apostle Paul informs us was CHRIST, Gal. iii. 16: and in connexion with that information the Apostle shows that the blessing which the nations were to obtain included their justification by faith, Gal. iii. 8. Consequently it was not in Abraham but in Christ that the nations were to be blessed. Thus Christ is "as a hiding place from the wind, a covert from the tempest—and as the shady retreat within a great rock in a land fainting with heat," Is. xxxii. 2; and "BLESSED are all those who take refuge IN HIM," Ps. ii. 12.

Having thus glanced at one of the causes of the "dark sayings" of scripture, it may be observed that such sayings were made still more dark when the facts predicted concerning Christ bore a strong resemblance to events that befel the individuals identified with him. Thus David had a Judas for his enemy in the person of Ahithophel, and Christ had an Ahithophel for his enemy in the person of Judas.† Hence some of the afflictive circumstances which David recounts as a prophet, have been considered by men, and perhaps by evil angels, as a mere history. For the very design of Providence seems to have been to supply a proper portion of obscurity till "the revelation of the mystery, which was kept secret ever since the world began." Rom. xvi. 25.

A *fourth* mode of revealing truth in a manner peculiar to the Deity, is that of making Providence subservient to the exhibition of Truth. Thus it was by a peculiar interposition of Providence that Jonah was preserved alive for three days in a situation the most perilous imaginable; and this circumstance was called by our Lord "the SIGN of the

* See Heb. i. 5, where the Apostle intimates that the promise "He shall be to me a Son," was more than was ever made to any of the *angels*. Consequently it would be obviously improper to apply it to any of the sons of *men*.

† What portion of meaning belongs to David—what to Christ—and what applies both to the Psalmist and to the Messiah—are questions to be considered in connexion with the Range and Limits of a Right Interpretation of the Figurative Language of Scripture.

prophet Jonah." Matt. xii. 39. It was indeed no marvellous thing for a man to be swallowed by a huge sea-monster; but the miracle was, that, on the third day, the captive should be released from the fish's jaws ALIVE. In this miraculous deliverance, however, there was an apt exhibition of our Lord's RESURRECTION ON THE THIRD DAY: and such a type recorded in the scriptures may amount to a clear and decisive prediction. On this ground we can easily account for the language of the Apostle Paul, who says, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was BURIED, and that he ROSE AGAIN the THIRD DAY *according to* THE [JEWISH] SCRIPTURES." 1 Cor. xv. 3, 4.

Here it may be proper to pause in order to consider the difference between Jonah as a type, and David as an ancestor. In the first place, then, it may be observed that he who is merely a type can only, to a certain degree, be the representative of Christ in points of *resemblance;* whereas an ancestor may not only exhibit his descendant in points of resemblance, but may be said to *do* or *suffer* ANY thing that is *done* or *suffered* by his descendant. Thus David was never crucified; and yet he says, "They pierced MY hands and MY feet." Ps. xxii. 16. Nor did the Roman soldiers ever share one portion of David's raiment, and cast lots for the other; and yet he says, "They part MY garments among them, and cast lots for MY vesture." Ps. xxii. 18.—Moreover, as ancestors of the Messiah spoke of their descendant in the same manner as any man speaks of himself, it is obvious that their own past or future history could be incorporated with predictions concerning Christ. Hence "the Lord of Hosts" said concerning Solomon, "I will be HIS father, and HE shall be my Son, [or LORD OF ALL worlds.*] If HE commit iniquity, I will chasten HIM with the rod of men, and with the stripes of the children of men: but my mercy shall not depart from HIM, as I took it from Saul." 2 Sam. vii. 14, 15.—Now no man who reads the first of Hebrews can fairly conceive that he has any scriptural warrant to apply the absolute part of these predictions to Solomon; nor can any man find such a warrant to transfer the conditional part from Solomon to Him who "was in all points tempted like as we are, yet WITHOUT SIN."

No man, however, who is merely a type, can incorporate his own history with predictions concerning Christ with that facility which is afforded to a progenitor, provided such progenitor has a *knowledge* of his relationship to Christ as David had. For when Peter quoted David's prophecies, he appears to have attributed the peculiarity of the language to David's KNOWLEDGE of his relationship to Christ.† Jonah, however, having no such knowledge, could not speak of the Messiah as David did. Therefore, any prediction emanating from Jonah must be of a different kind: and indeed it was not so much Jonah as his peculiar circumstances that constituted any type of things to come. Hence our Lord says, "AS Jonah was in the stomach of the great fish till the third day [only,] SO will the

* See Heb. i. 5, and Acts x. 36.

† See Acts ii. 30.

Son of man be in the bosom of the earth till the third day [only*]." Matt. xii. 40.

We have, however, a striking instance of a typical *person* in Melchizedek, king of Salem, who appears to have been as eminent for piety in the land of Canaan as Job was in the land of Uz: and one remarkable circumstance relating to Melchizedek is, that his birth and death are kept out of sight—so that he is exhibited to us, as if he had neither predecessor nor successor. Thus a vast eternity is expressed by abstracting from human life the boundaries that limit its duration. As Melchizedek then was priest of the Most High God, and as his priesthood was peculiar, and had something like eternity attached to it, he was "MADE LIKE unto the Son of God," Heb. vii. 3. Nothing, indeed, can be a type without Divine appointment: but God himself said, in reference to the Messiah, "Thou art a priest for ever *after the order* of Melchizedek." Ps. cx. 4.

Such is the wonderful character of the Messiah, that no type was adequate to express his glory. Hence a great variety of types were appointed, some glancing at one particular, some shadowing forth another, and others exhibiting a third, till all together they formed a compendium of the facts connected with the Redeemer. Nevertheless the vast assemblage of typical persons, typical places, and typical things, were a mere shadow, falling as far short of the substance, as a point of time falls short of the countless ages of eternity. Thus the types were perfectly inadequate to supply the place of the Great Antitype. "For the law having a SHADOW of good things to come, and NOT THE VERY IMAGE of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. x. 1.

Here we have arrived at another point where we must pause, in order to distinguish between a type, and a mere illustrative object. For though a type is always an illustrative object, yet there may be many illustrative objects that are not types. For every type is a species of Divine revelation; and, consequently, must be authenticated by a Divine appointment. If, therefore, we have no scriptural warrant for the *appointment*, we have none for the *type;* and, in such a case, an object which is imitated by any personage or event should be considered as merely illustrative. For instance, Jezebel, wife of Ahab, seems to have been imitated by some part of the Church in Thyatira: and hence Jesus says, in reference to that Church, "I have a few things against thee, because thou sufferest that woman JEZEBEL, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols," Rev. ii. 20. Now the very same things which this Jezebel taught are, in the fourteenth verse, called

* God called the light DAY; and, in this sense of the word day, *three days* would only be about thirty-six hours. Hence, to prevent mistakes, a period of twenty-four hours was sometimes called a day and a night. In the Hebrew idiom too, a cardinal number is frequently used for the corresponding ordinal number; so that if a child were to die on the third day of its age, it would be said to be three days old. Consequently, to say *three days and three nights*, is equivalent to saying *in the third twenty-four-hour period*, or, according to the English mode of speaking, *on the third day*.

the doctrine of BALAAM: and, in the eleventh verse of Jude, those who pursued the erroneous course of Balaam, are said to have gone in the way of CAIN, and to have exposed themselves to certain perdition in the rebellion of KORAH. No man, however, can produce scriptural evidence that AHAB's WIFE was a Divinely appointed type of any individual who imitated her pernicious conduct in the Church of Thyatira. Jezebel, indeed, as well as Balaam, Cain, or Korah, may be resorted to as a Simile, or as a Metaphor, but not as a Type. In short, the most that can be said of Jezebel, or the other characters referred to, is that they are imitated, and so are convertible into an allegory: and the same thing may be affirmed of any birds, beasts, or fishes, which are all convertible into an allegory at the option of the Fabulist.

No man, however, can add Fables to Scripture without exposing himself to the most serious consequences: for even with respect to the closing book of the New Testament, (a book we are the most in danger of misinterpreting,) it is said, "If any man shall ADD unto these things, God will *add* unto him the plagues that are written in this book: and if any man shall TAKE AWAY from the words of the book of this prophecy, God will *take away* his part out of the book of life, and out of the holy city." Rev. xxii. 18, 19.—Under such penalties, therefore, are we prohibited from CHANGING "the Truth of God INTO A LIE," and from attending to the "TRADITION OF MEN," * or to any "DREAMER OF DREAMS."† Nor should it be forgotten that if we once lose sight of Divine authority as a guide to what is typical, we may proceed from step to step in allegorizing and establishing types, till we cease to be surrounded with the light of the land of Goshen, and become irretrievably involved in Egyptian darkness.

To proceed with the object of this paper, it may be observed, in the *last* place, that the exhibition of Divine truth by visionary objects has been effected in such a way as infinitely to transcend the power of mortals. For those dreams and visions to which such objects have been subservient, are dreams and visions that represent those things "which the Father hath reserved in HIS OWN power." Acts i. 7.—In short, such an exhibition of future events can only be accounted for on the principle laid down in Acts xv. 18: "Known unto God are all his works from the beginning of the world." Hence, in every age, Jehovah has been proved to be the living and the true God; and all existing Revelation has, by the same means, been proved to be of Divine authority. Nay Jehovah has himself appealed to prophecy as a proof of Deity. Thus he is represented as saying to the heathen gods, "Show the THINGS THAT ARE TO COME TO PASS HEREAFTER, that we may *know* that ye are GODS." Isai. xli. 23.—On the same principle, therefore, the Divine Being proves HIMSELF to be GOD. Hence he says, "I am JEHOVAH; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the *former things* ARE COME TO PASS, and *new things* do I declare: BEFORE THEY SPRING FORTH I tell you of them."

* See Matt. xv. 1—6. Col. ii. 8.
† See Deut. xiii. 1—5.

Isai. xlii. 8, 9.—By such a criterion, then, may *Heathens* perceive the fallacy of their idol worship, and be induced to seek Him who has so incontestably proved that he is the true God. By the same criterion too, may *Unbelievers* learn to revere every page of the Sacred Volume; and *Jews* likewise may learn that Jesus of Nazareth was the promised Messiah, since he himself also uttered predictions, and appealed to them for a proof of his Messiahship. "Now," says he on one occasion, "I tell you BEFORE it come, that WHEN IT COME TO PASS, ye may BELIEVE that I am HE." John xiii. 19.

Great then is the design and efficacy of prophecy.—When the veil of the temple was rent in twain, when the earth quaked, and the Saints arose from the silent tomb, the *Jews* had a soul of marble, that could neither feel nor tremble. But, on the day of Pentecost, the heart of stone became a heart of flesh; and thousands began to exclaim in the anguish of their souls, "What shall we do to be saved?" But what was the means of producing the salutary effects? It was the proof that Jesus of Nazareth was the Messiah. But how was this proved? By the Jewish Scriptures quoted and explained by the Apostle Peter. But what portions of Scripture could they be that proved Jesus to be the Messiah? They must have been such as described him beforehand, and which accorded with his character and circumstances when he came; and such a description of any personage before he assumes the character described must be a PROPHECY.*—Not only Peter, however, but Paul also employed prophecy in reasoning with the *Jews*. Nay at Thessalonica he adopted this plan for three Sabbath-days successively: "and some of them BELIEVED," Acts xvii. 4.—Apollos likewise "MIGHTILY CONVINCED the *Jews*, and that publicly, showing BY THE SCRIPTURES that Jesus was the MESSIAH." Acts xviii. 28.

It is true, indeed, that some parts of Nature are characterized by such a stability as to enable ANY man to predict future occurrences *to a limited extent*. Thus when one day is departing, we have a firm persuasion that the setting sun will rise again, and produce another day, whether we live to see it or not: and it is on this principle that all the Astronomer's calculations are made. Nevertheless, this very *stability* in God's works is founded on HIS PROMISE: for he has said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and DAY and NIGHT shall NOT CEASE." Gen. viii. 22. But there is, in the dark abyss of futurity, a day which will awfully derange all the machinery of astronomical computations, and show that there is an infinite difference between them and Divine predictions. What then shall we say concerning those who, in the dark ages of the world, were accustomed to blend the noble science of Astronomy with the dogmas of heathen superstition;† and who made gods of the

* Thus it is evident that *God* honoured *prophecy* by connecting with it the saving influence of the HOLY SPIRIT.

† *Astrology* falls before the *pure Gospel*, like *Dagon* before the *Ark*. But in ancient heathen nations it had a mighty influence on the human mind. Hence when the Israelites were scattered among such a people, they were addressed in these memorable words: "Thus saith the Lord, Learn not the WAY OF THE HEATHEN, and

planets by ascribing to them the Divine province of showing "the things that are to come to pass hereafter?"*

Thus have Divine predictions been preserved from age to age, unrivalled and unravelled. For this world is so full of uncertainties and changes, as to exonerate all *ancient* prophecy from the suspicion of being a collection of probabilities founded on the existing state of things. Moreover, when Divine predictions are couched in language which renders them unintelligible till Providence illustrates them, no man, or fallen angel, can KNOWINGLY be accessory to their accomplishment. Hence prophecy derives its efficacy from its ANTIQUITY and its ORIGINAL OBSCURITY; and thus the ancient prophets ministered "not to themselves, but to US"† who live under the reign of the Messiah.

J. F.

Bromley, Middlesex.

Satan not omnipresent, nor omniscient.

MR. EDITOR,

Permit me to make a few remarks on a question which appeared in your valuable miscellany for May, 1822. Your respectable correspondent, W. H. A. says, "Having my mind much perplexed in thinking on the omnipresence or ubiquity of the enemy of all righteousness, (for by what other names I know not how to express his being able to act by evil suggestions on *my* mind in Britain, and on that of another person at Bombay, or New York, at the same moment,) this Query has arisen;—How can a created being possess such attributes as seem to belong to the Creator of all things exclusively; or how can we distinguish between the omnipresence of the Author of all things, and the omnipresent action of an evil and malicious spirit, which by direful experience we all feel to our distress and dismay?"

1. I apprehend that his notion of this world is too large. Our world is not the universe. So far from this being the case, astronomers tell us that by an eye that could take in the whole, the annihilation and disappearing of this little world, our planet, could not be noticed.

2. On the other hand, his notion of angelic powers is far too diminutive.

Here we must recollect that we know nothing of angels, good or evil, but what we learn from revelation. The scriptures give no countenance to the idea of Satan's being omnipresent; and, indeed, such an idea is totally inconsistent with the first principles of Deism, (not to say of Christianity also,) for he who is omnipresent, must be God. In the poetical book of Job, Satan is represented as going to and fro in the earth, and walking up and down in it. What is the earth to an angel? This mighty fallen angel may go to and fro, and walk up and down in it, for aught we know, as easily as we can examine and explore a single apartment in a large house. And yet, notwithstanding, he may be perfectly ignorant, or very inadequately informed, of the general affairs of the universe, and even of this globe which we inhabit.

3. When your correspondent says, "at the same moment," I hesitate to concur with him,

be not dismayed at the *signs of heaven*; for the heathen *are* dismayed at them." Jer. x. 2.

* See Isai. xli. 23, already quoted.

† See 1 Pet. i. 12.

Many will say this is mere conjecture, and gratuitous assertion without the shadow of proof. But if it be conceded, (and I am disposed to concede largely to the powers of angels, on the ground of what is revealed,) this will not infer omnipresence. For what is the distance between Britain and Bombay, or between Bombay and New York, compared with infinite space? I would beg leave to remind W. H. A. again, that to ascribe omnipresence to a creature is to deify that creature. For omnipresence is evidently and confessedly an attribute of God, who, it must be remembered, gives not his glory to another.

4. On the much agitated question, "How shall a person know when a promise or a threatening is brought by God, or by Satan, to the soul?" and the question, "Does Satan know the thoughts and intents of the heart?" I would refer your readers to Pike and Hayward's Cases of Conscience, particularly, Quest. 22, p. 460, ed. Glasgow, 1789. I am glad to be able to refer also to two elegant papers on Satanic influence in your own Magazine, Vol. XIII. for 1821, p. 97, and 284. See also Tillotson's Sermons, folio ed. Vol. I. p. 604, and Vol. III. p. 523.

5. If W. H. A. feels his "mind much perplexed," let him be exhorted to beware of despondency. Let him seek an enlarged acquaintance with the scriptures, the extent of the creation, and especially with the operations of his own mind. Let him be encouraged to continue in prayer, remembering that it is written, "Resist the devil, and he will flee from you." James iv. 7.

You will perhaps allow me to add a few words respecting *the answer* to the Query given above, which you have given us on the same page. Vol. XIV. 1822. p. 184.

1. Your correspondent observes "W. H. A. seems to suppose that there is only one devil." In this statement, if we speak with accuracy, we must allow that he is right. "Nor can any thing be clearer from scripture, (says Dr. Campbell,) than that, though the demons are innumerable, there is but one *devil* in the universe." From the same eminent critic we learn, "as it is evident that the two words διαβολος and δαιμονιον are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty, they can, by no just rule of interpretation, be rendered by the same term.—That *the devil* in the Jewish system was a creature, as much as any other being in the universe, and as liable to be controlled by Omnipotence, an attribute which they ascribed to God alone. But still the devil is spoken of as only one; and other beings, however bad, are never confounded with him,—That in the ancient Syriac version, these names are always duly distinguished. The words employed in translating one of them, are never used in rendering the other; and in all the Latin translations I have seen, ancient and modern, Popish and Protestant, this distinction is carefully observed. It is observed also in Diodati's Italian version, and most of the late French versions. But in Luther's German translation, the Geneva French, and the common English, the words are confounded in the manner above observed."—*Dissertation 6, Part 1. Passion.*

Enough has been said to prove

that, whether it be practicable or not to correct the common phraseology employed in these subjects, it is certain the name of apostate angels is, in the Greek Testament, a name that differs from that of their head and leader.

2. It is easy to imagine that every man has his "guardian angel," or "a tempting devil," in attendance upon him, from his birth to his death. This, it is said, was the opinion of the ancient Jews.* We are all in danger, at one time or another, of being wise above what is written. But what saith the scripture? How do we read? When Jacob was returning from Laban's house, it is not said that a single angel, but "the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."† Gen. xxxii. 1, 2. Thus David sings: "The angel of the Lord *encampeth* round about them that fear him, and delivereth them." Psal. xxxiv. 7. So Jesus, when speaking of the little ones that believe, informs us that "in heaven their angels do always behold the face of his Father which is in heaven." Matt. xviii. 10. And Paul exclaims, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. It is true, that when Jesus was suffering in Gethsemane, Luke assures us "there appeared *an angel* unto him from heaven, strengthening him." Luke xxii. 43. This, however, gives no countenance to the opinion concerning a particular guardian angel; for it must be remembered that Matthew represents our Lord as saying to Peter on that very occasion, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. xxvi. 53. We all need reminding again and again that the doctrine of angels, good and evil, is a doctrine of pure revelation, and that it becomes us most cautiously to abstain from the appearance of the evil of adding to it. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6.

Finally: As we ought not to make light of Satan's power, so neither should we suffer ourselves to be terrified by it.

Few things are more intolerably disgusting to a devout mind than the vulgar flippancy and levity with which many persons talk about that great adversary. In holy writ he is called a roaring lion—a great red dragon—the angel of the bottomless pit—the prince of this world—the god of this world—the prince of the power of the air—the deceiver of the nations—the deceiver of the whole world. (See 1 Pet. v. 8. Rev. xii. 3. Rev. ix. 11. John xii. 31. 2 Cor. iv. 4. Eph. ii. 2. Rev. xx. 3. xii. 9.)

On the other hand, let no man's heart fail him in this warfare. As Joshua put his feet upon the necks of the kings who reigned over the giant-enemies of Israel; so "God shall bruise Satan under your feet shortly." Josh. x. 24. Rom. xvi. 20. Is it not consoling to see the absolute power with which our adorable Saviour controlled the prince of darkness himself, even in the days of his own humiliation? In the wilderness he said with irresistible authority, "Begone, Satan." Thus the slave, by a single word

*Campbell, Note on Matt. xviii. 10.

† This is rendered by Geddes *the Camps*.

from the master, is turned out of the room.* The apostles teach us that the head of the old serpent is bruised, his devices are detected and exposed, and all his counsels, like those of Ahithophel, turned into foolishness. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"—on this passage, I shall only add, that the "liberal translation" of the late Dr. Harwood (a bold Socinian!) is worth transcribing, "Since, therefore, the sons of God are compounded of flesh and blood, he also, in like manner, assumed humanity—in order that by his submission to death he might totally crush and annihilate the empire of that being, who held the sovereign dominion of death, that is, the devil."

I remain, dear Sir,
With every good wish for the success of your useful labours,
Yours respectfully,
W. N.

Bromley near Bow, July 7, 1823.

* Luke tells us that Jesus said, "Get thee behind me, Satan." Luke iv. 8.

Observations on the List of Baptist Churches.

MR. EDITOR,

I confess myself greatly interested in the History of our Churches, and highly value those papers which have appeared in your Magazine, tending to illustrate their rise, progress, and present state. Being desirous of more information on these subjects, and perceiving that you had admitted this month a paper of "*Observations on the List of Churches, &c.*" I have amused myself by comparing that list with a printed list, in my possession, of *Churches and Ministers*, 1789. Without repeating any of the *Observations* already made in the paper alluded to above, and with which I am well pleased, will you give me leave to make one or two very short remarks, and add a few inquiries respecting the names and state of some churches which appear in the former list, but not in the latter? If any of your correspondents will take the trouble of replying to them, it will greatly oblige many who wish to see a collected view of the state of our Churches, and have not time to search through the records of your Magazine, whence probably the chief part of the information desired might be collected. I will first give you a comparative view of the two lists, and the increase of each county.

List of Counties.	1789.	1822.	*Incr.*
Bedfordshire	15	21	6
Berkshire	5	9	4
Buckinghamshire	11	26	15
Cambridgeshire	8	20	12
Cheshire	3	6	3
Cornwall	2	10	8
Cumberland	3	2	decr.
Derbyshire	2	4	2
Devonshire	11	30	19
Dorsetshire	2	5	3
Durham	2	6	4
Essex	9	21	12
Gloucestershire	16	24	8
Hampshire	11	24	13
Herefordshire	3	6	3
Hertfordshire	9	14	5
Huntingdonshire	2	13	11
Kent	14	35	21
Lancashire	15	30	15
Leicestershire	6	9	3
Lincolnshire	4	11	7
Middlesex 3, London 16, & Southwark 8	27	17+32=49	22
Monmouthshire	omitted	24	—
Norfolk	10	31	21
Northamptonshire	17	28	11
Northumberland	2	3	1
Nottinghamshire	3	6	3
Oxfordshire	5	9	4

Rutland	1	1	—
Shropshire	4	14	10
Somersetshire	15	32	17
Staffordshire	omitted	13	—
Suffolk	2	32	30
Surry	1	15	14
Sussex	9	14	5
Warwickshire	7	17	10
Wiltshire	13	27	14
Worcestershire	10	18	8
Yorkshire	28	49	21
Westmoreland not inserted in either list.			
Total numbers	307	708	365
Add Monmouth and Stafford	—	—	37
			402
Cumberland decrease			1
Total will stand thus	307	708	401

Thus the Baptist Churches in England have, in the course of 33 years, considerably more than doubled their number; and the Ministers are still more considerably increased.

In one county *(Westmoreland)* no Baptist church is recorded! The next county *(Cumberland)* has suffered a decrease of *one* church out of *three*. How has this happened? and what is the state of active religion and piety in those that remain?

You will observe a difference of ten churches in counting the general number of your list between me and your correspondent, J. B. He may have better means of information than I: but the principle on which this difference of number occurs is my calculating the places under one minister as separate churches. This I know to be the case in several instances, and have taken several others for granted. I hope the concluding suggestions of your correspondent will meet the serious discussion they deserve, and which every additional article of information tends to enforce.

I conclude, Sir, with a request of information respecting the following Churches in the list of 1789, but not in that of 1822. Doubtless many of them, like the Church at *Woodrow* united to that at *Amersham in* 1792, have sunk into other churches, or removed their place of meeting, and thus assume other names. This might be ascertained, and would be very satisfactory. Can any of your correspondents state the number of Churches in Monmouthshire and Staffordshire in the year 1789, to complete the list of that year?

I have observed the following, with their Ministers, not in your list.

Bedfordshire. Evershall. ——
Little Staughton. Emery.
Thorn. R. Faulkner.
Cambridge. Fenstanton. T. Curwen.
Gransdon. J. Hewson.
Cheshire. Brassey Green. ——
Nantwich. ——
Cumberland. Wootton Ridge. ——
Derbyshire. Codnor. W. Fletcher.
Essex. Ridgewell. H. Larwill.
Hampshire. Christchurch. ——
Dagon, J. Budden.
Huntingdonshire. Winwick. ——
Kent. Folkstone, 2nd Church. Read.
Lancashire. Warrington. ——
Leicestershire. Lutterworth. ——
Lincolnshire. Horncastle. ——
Middlesex. Bow. J. Knott, Sen.
Northumberland. Hexham. D. Furnee.
Oxfordshire. Witney. — Wills.
Somersetshire. Bicknell. J. Adams.
Sussex. Buxstead. R. Butcher.
Slougham. T. Humphrys.
Warwickshire. Ryton. ——
Yorkshire. Gisburn. S. Hall.
Keldwick. B. Cowgill.
Rodwell End. ——
Slaithwaite. ——

Beside these there are ten Churches in London, and four in Southwark, of different names from those they now bear, but which seem to be in existence; some with the same Pastors, and others whose changes are explained in Ivimey's 3rd Vol. of History of Baptists.

Yours, &c.
J. P. A.

April 12, 1823.

Obituary and Recent Deaths.

Mr. JAMES KNIGHT.

Died on Saturday, April 27, 1822, at Eaton, Bedfordshire, in the twenty-sixth year of his age, Mr. James Knight, Draper, only son of the Rev. J. Knight of Staughton, in the same county. He was favoured with a religious education, during which he often manifested concern about his soul, and frequently felt much impressed while under the sound of the gospel, but did not become decidedly serious until a few years before his death. When in his twenty-fourth year, he married a pious young woman of respectable connexions, a member of the church at Staughton, and immediately entered into business at Eaton. As a tradesman he was remarkably assiduous, punctual, and upright. But this was not his only aim—while he was "diligent in business," it was his first and chief concern to be "fervent in spirit, serving the Lord." As soon as he became the head of a family, he erected an altar to God; and notwithstanding the pressing calls of business, he was enabled uniformly to engage in the important duty of family worship morning and evening, until confined to his bed by his last illness. He felt a lively interest in the cause of the Redeemer, employing every effort in his power to promote the success of the gospel at home and abroad. He was a lover of good men, and manifested a peculiar attachment to the ministers of Christ.—His heart and house were open to receive all who thought good to honour him with their company; and, like the Shunammite, he took care to provide for "the man of God a bed, a table, and a candlestick, whenever he might think it desirable to turn in thither." But it was the sovereign will and pleasure of an infinitely wise and gracious God, "in whose hand our breath is, and whose are all our ways," to cut short his mortal career, and take him to himself.

Such was the nature of the disorder with which he was afflicted, that he was rapidly taken down, and hurried forward to the valley of the shadow of death, not being confined to his bed more than about ten days; and so exceedingly flattering were the varied symptoms of his disease, that hopes of his recovery were fondly cherished until within a few hours of his departure. Being apprehensive that the approach of death might probably be nearer than was anticipated by the dear deceased, his father felt it to be his duty, though painful was the task, to endeavour to fix the attention of his son on the all-important subject of changing worlds. He lamented that his views of eternity were rather dark. He said, "I have many fears on that subject, lest after all my profession of the name of Christ, I should be a stranger to religion. I have often thought, that perhaps there is a something in real religion that I have never yet realized. I have," he continued, "attempted to do a little for the cause of Christ, but there is such a mixture of motive in all we do, that I have been led to question my sincerity, and conclude all was delusion." He said, "I have been very desirous of getting better, and I have thought, if I had been right, I should not have felt such a desire;" yet he appealed to God for the sincerity of his motive, and declared his chief concern was that he might be useful. His father assured him that his fears and hesitations respecting the safety of his state were only such as were common to the people of God, and endeavoured to cheer his mind by referring him to the all-sufficiency of Christ—his kind invitations and precious promises—reminding him that when he could obtain no relief by consulting his experience, he was encouraged to come to Christ in the character of a guilty sinner. He replied, "I trust I can say, Christ is precious to me—he is my only refuge and hope;" repeating the following lines,

"Other refuge have I none:
Hangs my helpless soul on thee."

On hearing the 287th hymn in Rippon's Selection read, which was judged suitable to his case, he said, "*That* is the very breathing of my soul—I feel comfortable—I desire to say, Not *my will* but *thy will* be done; and I think it is my sincere desire that if I live I may live to the Lord, and if I die, I may die to the Lord." At another time he conversed with much freedom on the grand and leading topics of the gospel, admiring its suitableness to the case of a poor lost sinner. "How suitable," he exclaimed, "is the gospel plan of salvation! Christ Jesus came into the world to save sinners—yea, the *chief* of sinners, else I should be excluded;" frequently declaring that Christ was his only refuge and hope, and if he perished he would perish at his feet. At another period he appeared quite animated, and expressed himself to the following effect; "None of these things move me, neither count I my life dear unto me, so that I may finish my course with joy. 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him'—O to be *found in him*;" repeating the following lines,

"The Lord can clear the darkest sky,
And give us day for night."

He felt much at the thought of leaving his dear wife, but expressed his confidence that a kind and gracious Providence would guide and direct her. He said, "The Lord I trust will take care of her." He was reminded that himself, soul and body, and all his concerns, were in the hands of the Lord:—he added, "Yes, and I would rather have it there impressed, than in the bright records of fame." On another occasion, when two of his near relatives had been to prayer by him, he expressed his gratitude to God for being blessed with praying parents. It was suggested to him that he had been a child of many prayers. "Ah," said he with much emotion, "but what a heaven-daring sinner I have been to abuse my privileges!—O what a wretch have I been!" After giving vent to his feelings, he expressed his hope in the infinite mercy of God to pardon, and in the efficacy of the blood of Christ to wash away the guilt of all his sins; and from this source he appeared to derive all his consolation. "Jesus Christ," said he, "his precious blood and efficacious pardon, are an abundant source of consolation to the mind." He expressed an earnest desire to be favoured with a brighter evidence of his interest in Christ. He was reminded that the most eminent saints had been called to die without the assurance of hope; and that if we had not got this *assurance*, it was a great mercy to be blessed with *reliance*. He intimated that he trusted in Jesus Christ alone for life and salvation, and that he could commit his eternal all into his hands, standing upon the same level with the poor publican crying for mercy; or like Peter, when he cried, "Lord, save, or I perish;" and after a pause he repeated the following verse,

"But if I die, with mercy sought,
When I the King have tried,
This were to die, delightful thought!
As sinner never died."

He said, "There are two lines in different hymns, which are suited to my case, one is, 'Then loudest of the crowd I'll sing;' and the other is, 'The deeper their sorrows, the louder they'll sing;'" adding, "I shall sing loudest of them all."

The day before he died, he appeared so much better that the medical gentleman in attendance almost pronounced him out of danger. This circumstance was hailed with gratitude by his relatives, and especially by the dear deceased himself; who feeling so greatly relieved from bodily pain, frequently called upon his soul, and all that was within him, to bless and magnify the name of the Lord. But, alas, how soon were our cheering hopes blasted!—the evening sun had scarcely set be-

fore he was seized with a violent renewal of his complaint, which continued unabated, baffling the skill of man until the following day, when he obtained a blessed release by the relentless hand of Death.—He was enabled to sustain this sudden and unexpected change with a considerable degree of christian fortitude, and humble submission to the will of God; and though from the increase of disease, and consequent loss of bodily strength, he was unable to converse much, yet from what little he did say, it was evident that his mind was supported, and his hope firmly fixed on Christ, as his eternal rock. About three hours before he died, he mentioned that text, "I am in a strait betwixt two," &c. "There are," said he, "many things which tie us down to earth, but I hope I can say, 'I have a desire to depart, and to be with Christ, which is far better.'" Seeing him in great pain, his father asked if he wished him to pray for him. He replied, "Yes; if you ever prayed for me in your life, *pray now.*" Feeling the harbingers of death, and being sensible he was now on the verge of eternity, he stretched forth his hands, and lifted his eyes towards heaven, and with great fervour said, "O Lord, receive my soul! Lord, save me, a poor sinful creature! O shine upon my soul! Now, Lord, lettest thou thy servant depart in peace! Let *now* be the accepted time! let *now* be the day of salvation. Come, Lord, and receive me to thyself!" In a few minutes afterwards he repeated the following lines,

"In Paradise, within the gates,
A higher entertainment waits;
Fruits, new and old, laid up in store,
Where we shall feast, and thirst no more."

And after enduring a short conflict with the king of terrors, the emancipated spirit took its flight from all terrestrial scenes to those peaceful regions, where the wicked cease from troubling, and where the weary are at rest.

His mortal remains were interred at Staughton on Lord's-day afternoon, May 5, when a funeral sermon was preached on the occasion by the Rev. T. Middleditch of Biggleswade, from Phil. i. 23, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." And on the same evening, Mr. Middleditch improved the solemn event at Wyboston, a small village, where Mr. Knight and a few others had been accustomed to meet together on Lord's-day evenings for the purpose of reading a sermon, and uniting in prayer and praise, by which means they have been instrumental in collecting together a considerable number of hearers. On both occasions the congregations were crowded and attentive.

REV. MR. DAWSON.

LATELY died, at an advanced age, the Rev. Mr. Dawson, formerly pastor of the Baptist Church at Prince's Risborough.

Review.

A Series of Sermons on the Nature and Effects of Repentance and Faith. By the Rev. James Carlile, Dublin.

IT is to be feared that the majority of readers are more attracted by the annunciation of a new fiction, the work of some writer of known genius, than by the accurate title of a masterly book on any subject of religion. A melancholy proof that to obtain a brief amusement is an object of stronger desire, than to find direction and excitement in the way to heaven. It is more than time that all parents, ministers of religion, and persons of considerable influence in society, should unceasingly labour to cure the fatal folly of which we have complained,

and to raise the general taste to an elevation and correctness that will insure the good success of books on solid and useful subjects. But we have had so much reading of works of imagination in the parlour, and so much of gaudy declamation in the pulpit, that the young people of this generation are deeply infected with almost a hatred of sensible, useful, and pious compositions. The Bible, the best of books, and expositions of its meaning, the best of sermons, are, there is much reason to fear, in no great accordance with prevailing predilections. If, however, we have charged on the general readers of this age folly and wickedness, of which they are not generally guilty, there can be no doubt that the volume before us will receive considerable approbation when its value is known.

The first and second discourses are on Repentance; and they form a clear and able representation of its nature, necessity, and effects. Legal and evangelical repentance are very accurately distinguished. The third, the fourth, and the fifth, are judicious discourses on Faith. The sixth clearly shows the connexion between Repentance and Faith. The seventh is a just representation of the present imperfection of the knowledge of believers, when compared with what it shall be. The eighth describes the effects of the perfect vision of God and spiritual things, on the characters of the redeemed in heaven; and is much adapted to purify and comfort the heart. The ninth and tenth are able discourses on justification by faith. The eleventh and twelfth fully prove that ample provision is made in the plan of redemption by the free grace of God, through faith, to secure the interests of morality, and to promote holiness of life. The thirteenth places in a clear light the harmony between the active exertion of man in working out his salvation, and the free grace of God, as being the sole author of it. The fourteenth strikingly enumerates the privileges of a life of faith. The volume closes with a very valuable appendix, respectable for erudition, and decisive as a refutation of the system which "instead of faith in Christ" substitutes "a mere belief of the truth, that he died and rose again;" and in which, "for holiness of heart are substituted clear views." We cannot but rejoice that "this total mistaking of the principles of the gospel," "the outward fruits" of which are so pernicious, has been, in this volume, very successfully opposed. Not that the work is generally controversial: it has far higher merit; for it is full of religion, which is represented in a very sensible and manly way. We cannot say the style of our author is generally distinguished by animation; but it is very neat and remarkably plain.

A Treatise on the Faith and Hope of the Gospel. By the Rev. Benjamin Ingham. Pp. 187.

In a short advertisement it is stated, that "This little work was, by mistake, improperly ascribed to the late Rev. W. Romaine;" but the present Publisher is fully convinced that Mr. Ingham is the "real Author."

We, however, are more immediately concerned with the work itself, of which, *generally*, our opinion is very favourable. Many of its statements are vastly important, and such as we sincerely wish may obtain a cordial reception by all who may read them. But still there are now so many publications in which the same things occur, and, as we think, are better expressed, that we almost wonder the Editor should have ventured a new edition of this "Treatise." Probably, however, the class of readers, whose taste may prefer the style of this performance, may be sufficiently numerous to justify the undertaking, and more than prevent any serious loss.

Journal of a Tour from Astrachan to Karass, North of the Mountains of Caucasus, by the Rev. William Glen, Missionary, Astrachan. Pp. 227.

The field of missionary labour is ample indeed, and, at present, is occupied but to a very limited extent.

Every additional effort, therefore, to explore the usurped territories of the prince of darkness, and to advance the standard of evangelical truth further into the interior of his awfully wide extended empire, must afford to the true friends of Christianity new occasion for exultation.

We are much indebted to Mr. Glen for the information we have received by accompanying him in his "Tour from Astrachan to Karass;" and for the sensible, and often pious, reflections which distinguish his "Journal." We regretted, however, that without advertisement, preface, or introduction, the narrative should open upon the reader in the following somewhat abrupt manner: "All things being in readiness for commencing the projected tour to Karass," &c. Would it not have been desirable, for the sake of those, and perhaps there are many, who have heard very little of what our respected brethren in the North are endeavouring to accomplish, if a brief statement of their Mission had supplied a preface to the interesting details of this volume?

We are here presented with many affecting specimens of Mohammedan superstition, artifice, and daring, and the judicious manner in which Mr. Glen and his colleagues combatted the errors of Islamism, and endeavoured to introduce the great facts and principles of the Christian revelation. If the statements of this "Journal" are not of the most encouraging description, they are, at least, strikingly adapted to interest the sympathies of Christian philanthropy, and to strengthen the energies of benevolent exertion.

One of the Effendies, or more learned Mohammedan priests, gave the following account of Antichrist.

"He told us that Antichrist had appeared in the world so early as the time of their prophet Mohammed, who had seen him, and foreseeing that, if permitted to roam at large, he would do much mischief, had prayed the Most High God to shut him up, so as to prevent his doing the mischief he intended,—that God having been pleased to hear the prayer of Mohammed, caused a cloud to descend from heaven, in the midst of which, when divided or broken down into small portions, he was carried off to some unknown region in the east, the situation of which no man knew:—that in process of time, Antichrist would escape from his confinement, to the great annoyance of the inhabitants of the earth, but would at last be checked in his career of wickedness by Messiah, who was to descend from heaven in person, near the white tower of Damascus, and kill him with his own hand."

LITERARY INTELLIGENCE.

Just Published.

Mr. Bagster has recently published a Translation of the Latin Vulgate New Testament.

Baxter's Practical Works, Vol. IX. 12s.

God's Judgments upon the Gentile apostatized Church. New Edit. 8vo.

Irving's (Rev. E.) Orations for the Oracles of God. 8vo. 12s.

Memoirs of Mr. Coxe Feary of Bluntisham. By John Audley. 3s. Bds.

Four Treatises on the Mystery of Redemption—Prayer of Moses—Self-examination—and the Faith of the Gospel. By J. A. Haldane. 2s.

Adam's Religious World displayed. 2 Vols. 8vo. 21s.

In the Press.

The Heroism of the Christian Minister displayed: in Reference both to Life and to Death. A Sermon, occasioned by the lamented Death of the Rev. Wm. Ward of Serampore, on the 7th of March last; preached at the Baptist Monthly Meeting, held at Maze-pond Meeting-house, July 24, 1823: By Joseph Ivimey. Printed at the unanimous Request of the Ministers and Messengers.

A Volume of Sermons by the late Rev. T. N. Toller of Kettering.—To which will be prefixed, a Memoir of the Author, by the Rev. Robert Hall, A.M.

Scripture Songs, and other Poems, by I. Cobbin, M.A.

Memorial of, and Funeral Sermon for, (by the Rev. J. Hooper,) the late Rev. W. Evans of Wymondham. 12mo.

Memoirs of, and Funeral Sermon for, Mrs. Ulyat of Sutton St. Nicholas, Lincolnshire.

A Second Edition of "Adult Baptism, and the Salvation of all who die in Infancy maintained." By Isaiah Birt.

Intelligence, &c.

DISSENTERS' MARRIAGE-BILL.

House of Lords, Thursday, June 12, 1823.

(Abridged from *The Times*.)

The Marquis of *Lansdown* moved the second reading. He thought unless some state-necessity required it to be otherwise, that religious ceremony should be of a kind most satisfactory to the feelings and consciences of those who were about to be united. All the bill asked was, that individuals, after going through all the forms prescribed by law, and paying those fees which were essential to the established church, should then be permitted, in the face of their own clergymen, and in the way most congenial to their religious feelings, to consummate that holy tie, and to have the marriage thus solemnized registered as the marriages of their fellow-subjects were.

The *Lord Chancellor* thought he took as just a view of toleration as any noble lord in that house could do: but he could not go the length to which this bill pointed. By this bill, when a marriage took place between a Catholic and a Protestant, the Protestant was left entirely out of the question. To what would this bill go? It would enable persons to set up a place for the celebration of marriage in every town and village. It would introduce Joanna Southcot's followers, with Ranters, Jumpers, and others, of whose principles they knew nothing. It went even farther, for it gave protection to all those religious opinions which might hereafter be promulgated. It would be much wiser to give this bill up, and to have another introduced early in the next session.

The Earl of *Liverpool* admitted the object of the bill to be necessary and expedient to a certain extent. The argument for that principle, or rather for the object of the bill, was unanswerable; he said unanswerable, after having recognized that principle in the case of the Jews and Quakers. There were parts of the marriage-ceremony which they knew certain sects could not conscientiously agree to; and to say to those persons, "We will either force you to go through that ceremony, or we will prevent you from entering into that state of life which is necessary for your happiness, and for the preservation of your virtue," could not be maintained as a just doctrine. As to Dissenters, a certain portion of the service might be omitted, if the church did not object to it.—The provision with respect to the chapel, or place where marriages might be solemnized, called for revision. Under the present bill, marriages might be contracted in every ale-house. He would not, however, oppose the second reading and committal of the bill.

The Archbishop of *Canterbury* heard with considerable alarm the suggestion of the noble Earl. It was the first proposition ever made in that house to alter the liturgy of the established church. And for what purpose? For the purpose of accommodating sects who founded their faith on private and unlearned interpretations of the scripture. No man had a greater respect for toleration than he had. It was a proper and necessary thing. But the extent to which it should be allowed was the business of the legislature, and not of the church.

The Bishop of *Worcester* said, it might be sent to a Committee, if it were only to show that the subject was deemed worthy of serious consideration.

Lord *Redesdale* opposed the bill—the principle of which, he observed, was nothing more nor less than to convert every place in this country, for which individuals chose to procure a license, into a Gretna-green.

The Earl of *Harrowby* thought the bill went too far, and concurred in the objections which had been urged. He thought, however, that it ought to be suffered to go to a Committee.

The Bishop of *Chester* enquired whether it was proper to bring forward this bill at so late a period of the sessions, when many of the bishops were absent. Ought not time to be given to the clergy at large to petition the house, if they deemed it necessary? He expressed his anxious hope that it would not be pressed at this period of the session; but that next session it would receive that serious consideration which was most justly due to it.

Lord *Calthorpe* looked to the agitation of the subject without the smallest apprehension; because the more the just rights and privileges of the Church of England became the subject of consideration in Parliament, that church would more strongly recommend itself

to the reason, understanding, respect, and affection of the country at large. He thought neither the interests of religion, nor the interests of the church, called on them to force individuals to an apparent acquiescence in opinions, which, in their view, were repugnant to reason, and contrary to the scripture.

The Bishop of *Llandaff* observed, that Jews, Catholics, and Quakers had marriage ceremonies, which were known; but as to the great body of sectarians, they had no religious ceremony of marriage, and would not, perhaps, be willing to adopt any which the legislature might impose on them. He did not think that the moral and religious interests of the community could be safe, if such a latitude were allowed as was proposed by this bill.

Lord *Ellenborough* said, the real object of this bill was to relieve religious scruples, and nothing else. He thought the moral and religious interests of the community were not much advanced by forcing persons, in despite of their religious scruples, to an occasional conformity. There were few things which gave him more pain than to see the right reverend bench always thus indisposed to give relief to tender consciences. What was required of the legislature by this bill was but very little: what the legislature at present required of the Dissenters was a very grievous obligation. He warmly supported the second reading.

The Earl of *Carnarvon* was anxious that the bill should go to a Committee, and thus their lordships would next session be much better prepared to go into the discussion of this important question.

The Marquis of *Lansdown*, in reply, said, that he was under the necessity of dividing the house upon his motion.

The Archbishop of *Canterbury*, in explanation, said that his objections to the bill applied not to the doctrinal points, but to those which regarded discipline.

Their lordships then divided on the second reading—

Content, present, ...	15
Proxies.....	6
	21
Not content, present,....	15
Proxies.....	12
	27

Majority against the second reading, 6

House of Lords, Friday, June 13.

The Marquis of *Lansdown* gave notice that at a very early period of the next session of Parliament, he should bring in a bill to relieve the Dissenters from certain grievances of which they complained in the solemnization of marriage.

REGISTRY OF BIRTHS.

Mr. Editor,

By a late decision it appears that the Registers of births kept by Dissenters are not to be admitted as evidence in our Courts of law. If this is really the case, the children of Dissenters are placed in a very unpleasant situation, and are subject to great loss of property by not being baptized and registered according to the rites, forms, and ceremonies, of, and at, *the Church of England*, from which register alone the identity of a person, to whom property has been willed, can be established. As it frequently happens that property is left to persons who were abroad at the time the Will was made, or in such obscurity as not to know of it for a series of years after the death of the testator, when such persons or their successors make their claim, and institute proceedings in law to recover their right, the Register of the birth being required, they produce it from a Dissenting Church. This, according to the late decision is rejected, and the persons unfortunately lose their property, because they happened to be registered at a Dissenting place of worship. Whether this is done to check the increase of Dissenters, or from what other motives, it matters not; the report has caused considerable alarm, and many who are friendly to dissent, are exceedingly agitated on account of it. We ought to be alive to every innovation on our religious liberties and institutions; and in my opinion, this question is of such importance as to demand the attention of the body at large; and if our Registers are not valid in law, they ought to be made so by legislative enactment with as little loss of time as may be.

A Dissenter.

Coseley, July 9, 1823.

TO THE PROTESTANT DISSENTERS OF ENGLAND.

The Address of the Deputies of the Dissenting Congregations in the Metropolis and its Vicinity.

It is generally known to the Dis-

senters of England that "the Deputies from the various Congregations of Presbyterians, Independents, and Baptists, in and near London," were originally assembled for the purpose of applying to Parliament for the Repeal of the Corporation and Test Acts; and that, after the failure of their attempts, in the years 1736 and 1739, it was deemed expedient to continue the Institution as a permanent guardian of the civil interests of the dissenting body, to which recourse might be had for assistance in procuring redress of injuries suffered in consequence of their religious profession; the current business having, from the first, been transacted by a Committee annually elected from among the whole number of Deputies for that purpose.

After the defeat of the application in 1739, no further attempt to obtain the repeal of the obnoxious laws took place till 1787, when a motion to that effect was made with great judgment and ability by Henry Beaufoy, Esq. then member for Yarmouth. This also failing, it was repeated in 1789, and again rejected, though by the small majority of twenty only, a circumstance which could not but excite sanguine hopes of early success, and induced the Dissenters to request of Mr. Fox to renew it in the following year, with which he complied; but, by the united efforts of all their adversaries, an overwhelming majority of 294 to 105 was then obtained against them, which, with the events that soon after happened, destroyed all hope of succeeding, till some important change in public opinion should be manifested.

Subsequently to this period, the attention of the Committee has been chiefly called to the vindication of religious liberty in cases of insulted ministers and interrupted worship; of refusals on the part of clergymen to perform the rites of baptism and burial, and various other matters, which, though separately of minor importance, might have swelled into a considerable mass of persecution, had no such protection been at hand. And they have also had the satisfaction of recovering many dormant endowments, and of composing differences which have occasionally arisen among the members of dissenting congregations.

With great satisfaction, however, they are enabled to state, that the increasing liberality of the times has, on the whole, greatly diminished the former and more public branch of their employment. The first important instance of the prevalence of this spirit, may, perhaps, be traced in the decision of the Sheriff's case by the House of Lords in 1767; it re-appeared in the bill which was passed in 1779 "for the Relief of Protestant Dissenting Ministers and Schoolmasters;" a desire for which, publicly expressed by Dr. Ross, the then liberal and enlightened Bishop of Exeter, was speedily matured into a law; and, with the exception of the defeat of Mr. Fox's motion in 1790, (for which the influence of temporary causes may, in a great degree, account,) the general tendency both of public sentiment and legislative enactments may be regarded as progressively favourable to religious liberty,—exemplified in the rejection of Lord Sidmouth's bill in 1811, by which (though, doubtless, unintentionally) toleration would have been narrowed;—the repeal of the statutes, (called) "against blasphemy," but by which all discussion of very important disputed points was forbidden, under dreadful penalties, and very many other instances of regulations, and interpretations of law, tending to relax the common exclusive spirit of establishments.

The main object of the Dissenters is, however, even yet unattained. Though no longer restrained in the exercise of their worship, or in the discussion of their religious tenets, and though, according to the highest judicial authority, the imputed legal guilt of nonconformity is done away; yet, by a strange inconsistency, the punishment remains; and, with respect to holding offices of trust, power, and emolument, they are still under the same ban with persons *convicted of perjury and other infamous crimes*. The avenues to honourable distinction and advantage in the professions most honourable and advantageous, are closely barred against them; and they are forbidden either to serve their country or to benefit themselves in those stations of society which are most eagerly coveted by generous and aspiring minds—a prohibition which they hold to be unjust in theory, and know to be injurious in its general effect, even to the most unpretending, because it affects all Dissenters unfavourably in public estimation, stigmatizing them with comparative disaffection, and thereby holding them forth to the ignorant, the bigoted, and the malevolent, as marks for obloquy and even persecution.

Since the discussions on the Catholic question, the Committee, though aware

of the broad distinction between that case and their own, yet seeing also in how many points they were connected, and how great an influence the decision of the one might have on the other, have deliberately preferred rather to be vigilant than active; but considering the great length into which that question has been, and may yet farther be drawn, and sensible that many excellent and judicious persons are extremely anxious that the Dissenters should be fully prepared for another unanimous and energetic appeal to the justice and liberality of the legislature at the very first favourable moment, they have now resolved to re-call your attention immediately and earnestly to this subject, ever deemed of so high importance to our civil and religious interests:—And as well to lead your own thoughts to its principal points, as to show that they have not been unmindful of their duty, they subjoin a copy of the Petition which, on behalf of the whole body of Dissenters, was, in July, 1820, presented to the House of Lords by the Right Honourable Lord Holland, and to the House of Commons, by William Smith, Esq. M. P. for Norwich, Chairman of this Deputation.

Your co-operation will be esteemed a favour, and your correspondence may be addressed,

"WILLIAM SMITH, Esq. M.P.
Chairman to the Dissenting Deputies, &c.
London."

(Signed,)
By Order of the Committee,
ROBERT WINTER, Secretary.

COPY OF THE PETITION.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

The Humble Petition of the undersigned Persons, being Protestant Dissenters, and Members, respectively, of the several Congregations of the three Denominations in the Metropolis and its Vicinity,

RESPECTFULLY SHOWETH,

That your Petitioners are the successors and, in many instances, the lineal descendants of those persons who, though dissenting from the ecclesiastical establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties; who were universally zealous in assisting to establish the glorious Revolution under King William the Third; and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious family which, in consequence of that event, was seated on the British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty:—And that your Petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your Petitioners have, in particular, been always accustomed to consider the exercise of private judgement in religious affairs to be among those absolute natural rights which are entitled to man's first regard, supremely important as affecting his highest interests, and strictly inalienable as involving his most sacred duties; to be also co-extensive with those duties, and, therefore, necessarily to include the liberty of publicly maintaining the opinions he entertains, and worshipping in the mode his conscience approves; without which, indeed, no religious freedom could be said to be granted; for thought being incapable, from its nature, of being brought under the cognizance of human tribunals, freedom of thought cannot possibly be the subject of concession from human governments.

That your Petitioners bow down in the sincerest thankfulness to Divine Providence for having so accelerated the progress of light and knowledge in the world, that these truths, which, but a few generations ago, could not have been asserted but at the risk of personal liberty, and even of life, are now almost universally and completely recognized in all Protestant and in many Catholic states.

That your Petitioners are farther desirous of acknowledging with grateful satisfaction the great improvement of their legal situation in this country during the reign of his late Majesty, in which more was done than under any preceding monarch since William the Third, to emancipate religion from

the civil thraldom in which it was held by unjust and persecuting laws.

That, nevertheless, this freedom cannot be complete, as far as respects your Petitioners, while they remain subject to disabilities and consequent degradation on account of their non-conformity to the national church-establishment.

That while such non-conformity was held legally criminal (however unjustly), it might, *consistently*, at least, be visited with punishment. But, since the religious rights of your Petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape or under whatever pretext, is not only unjust in itself but inconsistent with all those relaxations in their favour, which, from a just respect to conscience, the legislature has been induced to grant.

That your Petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them that to be debarred from the common advantages enjoyed by other innocent citizens is not punishment; especially, when such degradation is indeed well known to the law, but in no other character than as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be refused to them when asked as a common right, from the mere mistake of confounding it with the actual possession of office, which latter could not be asked from the legislature without absurdity, and which the Dissenters could not hope to obtain otherwise than in the same course with their fellow-subjects, but in their claim of being at liberty so to obtain it, are corroborated by the well-known declaration of King William III. "that he wished a door should be opened for the admission into his service of all Protestants who were able and willing to serve him;" and when it is obvious the principle of the arbitrary exclusion of some from all offices of power, trust, and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced and misjudging majority should deem such extremities necessary for their own comfort, or the safety of their religion—a case which experience has proved to be more than imaginary. And your Petitioners conceive the infliction of any of these evils, in their higher or lower degrees, on account of religious persuasion or profession, to be, according to the most acknowledged definitions, persecution, and that for conscience sake.

That with respect to the relief afforded them by the Annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your Petitioners decline entering into discussions of its extent or efficiency; nor will they inquire whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is asserted to be thus kept in continual abeyance. It is enough for them to observe, that a partial and discretional indemnity against penalties left to be incurred, is neither constitutional security nor equal justice. They well know that though these Acts do, in fact, afford incidental protection to them, as well as to those in whose favour they were meant to operate, yet that for their ease or relief they were never intended; and the injury which your Petitioners most deeply and universally feel is of a different nature;—they complain, not merely that a very small proportion of their body participate less than they perhaps might do under other circumstances, in the positive advantages which society has to bestow; but that they all, indiscriminately, are held up to public odium as persons unworthy to be admitted to such participation; and they ask, from what portion of this dishonour can the Indemnity Acts relieve them? Or how does it restore them to that their just station in society, from which, for no crime either proved or imputed, they have been so harshly thrust away?

That your Petitioners humbly conceive, that, even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever, and far more to such a degree of it as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; in which sentiment your Petitioners are again supported by the same royal authority before quoted, recorded in your Journals, "that granting ease to Dissenters would contribute very much to the establishment of the Church."

That the specific test actually imposed is in itself particularly improper, as being liable to the imputation of profaning a solemn rite of Christian Worship, to the great disgust of many religious persons, and to the scandal of religion itself. And that it is further objectionable, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious. But that on such arguments, as affecting themselves, your Petitioners are the less disposed to insist, because, by any other impediment equally efficient, they would still deem themselves subjected to similar oppression; and that for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your Petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief. And they persuade themselves, that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the legislature, respectfully, but frankly, to submit to its wisdom the expedience of abolishing every remnant of that system of coercion and restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your Petitioners are, to this day, severely, and, as they presume to think, most injuriously affected.

And your Petitioners shall ever pray, &c.

Cases for building Meeting-houses.

On Friday in the missionary week a meeting of the contributors to the cases presented by Baptist churches in the country, for assistance in building and repairing places of worship, was held at the Committee Rooms, No. 18, Aldermanbury, when a Report of the proceedings of the Committee for the preceding year was made, from which it appeared,

That in the course of the last year the Committee had had seventeen new Cases presented to them; eight of which, from Lincoln, St. Alban's, Monmouth, Dane-hill, Aberavon Slack, Chatham, and Saxlingham, had been approved; seven remained for further consideration; and the remaining two, as also one which had been previously presented, had been rejected.

The Cases rejected were from Campden, Maidstone, and Glascoed.

That from Campden was rejected, because by the Trust-deed it appeared that as well the choice of a Minister as the choice of New Trustees is in the Trustees for the time being; that there is not any denomination of Dissenters named in the Deed; and that besides the Meeting-house there are four houses and funded property vested in the Trustees.

The Case from Maidstone was rejected, because the church had collected, under the sanction of the Committee, about twelve years since, upwards of £150 for their then place of worship, and had not, in the opinion of the Committee, shown any sufficient reason for removing from that place, and the sum expended in erecting the new place, had been unusually large; and

The Case from Glascoed was rejected, because by the Trust-deed it appeared that the choice of the Minister, the choice of future Trustees, and the management and regulation of all matters and things relating to the church and congregation, was in the Trustees for the time being.

That since the last Annual Meeting there had been collected, upon eleven Cases recommended by them, the following sums:

	£	s.	d.
Cardiff Welch Church	110	12	0
Blaby	87	9	0
Earby	105	2	6
Ridgmount	82	0	6
Kilham	105	10	0
Crayford	87	19	6
Wellow	93	12	6
Southwold	97	0	0
Wallingford	104	19	0
Lincoln	117	0	0
St. Alban's	154	0	0

making a total of money received upon eleven Cases, recommended by the Committee during the year, of £1145 5*s*.

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*Baptist Church at Aberavon, Glamorganshire.**

The attention of the friends of religion among all denominations of Christians is particularly requested to a

* We insert this article at the particular request of the Baptist Case Committee.—*Ed.*

Case from the above church, which, during the present month, will (under the sanction of the Committee for examining Baptist Country Cases) be presented to the public for their contributions.

The circumstances of the Case are thus stated. "A few individuals formed into a christian church have met for many years in a private room in this town, for the purpose of worshipping God; many inconveniences have been experienced by us for want of a convenient place to meet in, and still more painful feelings, owing to the want of ground to bury the dead; our children not being baptized were refused burial, (though we wanted none of the accustomed ceremonies to be performed,) which proved a very serious trial to us, as none of us were possessed of so much as a garden of our own, and our landlords would not feel satisfied to have any of their land, which some of us hold as tenants, converted into a receptacle for the dead and being very poor, it was difficult for us to bear the expenses of carrying our dead to the distance of twelve miles, and the only Baptist church that was nearer has room only to answer their own necessity. Under these trials we were necessitated either to baptize our children, or to expose ourselves to those hardships which added great weight to the domestic afflictions with which some of us were visited; some indeed sacrificed conscience, and were excluded from the church; but with few exceptions we continued to maintain the truth in the midst of tribulation. Not knowing what step to adopt, we laid our case before the Association to which we belong in June, 1817. Two ministers were deputed to wait on the clergyman who had occasioned our trouble, to request permission to bury our children without any ceremony performed; but their application was in vain. The bishop was consulted, who gave his opinion, that to bury any unbaptized person in a church-yard was contrary to the rubric of the church. We were then advised to look out for a piece of ground, and to purchase the same, depending on the providence of God for help to pay for it; some years elapsed before we could come to the resolution, but last spring we agreed to do it; we bought a piece of land, and placed it in trust, and now we have built a place of worship upon it, which was opened in October last. The expense of the building, including the purchase and conveyance, amounts to £370. Amidst our distress we have collected about £30. The church consists of about thirty-six members, but very poor; nothing but absolute necessity would have induced us to enter upon the undertaking; we commenced it with much trembling, and prosecuted it with many fears. Whether we shall see the time when it shall be paid for or not, we hope that our motives are pure."

EARTHQUAKES IN SYRIA.

The following are extracts of letters, received from John Barker, Esq. British Consul, dated Aleppo, April 12, 1823:

"I am happy to say, that for twenty days past the earthquakes have been so slight not one person in ten has felt them; but still few venture to sleep under roofs supported by stone walls. —The principal difficulty I shall have to encounter is, to make an equal distribution of the charity, when so many persons of various sects and nations prefer claims, which can be rejected only on the ground of the insufficiency of the funds to relieve the distresses of all. —The admission of the claims of our fellow-sufferers of the Mahomedan Religion will very much increase the difficulties of the undertaking; but I shall gladly encounter them, because now the philanthropic principle, which animated the benevolence of the contributors, will not be violated, and their wishes be carried into full effect, by the charity being equally distributed to Christians of every sect—to Turks—to Jews—and to Idolators. —I need not say that this splendid and unprecedented act of European generosity and sympathy towards the natives of this country will produce the most beneficial consequences, for it cannot fail to prove to the most ignorant and most fanatic classes of this population that we look upon all God's creatures as our brethren, and regard every human being in distress as an object worthy of our compassion. —Consul-General Cartwright has placed at my disposal the 40,000 piastres remitted to him on account of the subscription. —My first care has been to point out to the Consul-General the most eligible mode for conveying the funds of the Charity to my hands, and, in the interim, I am preparing for the execution of the difficult, but most pleasing and honourable, task of distributing the

bounty, so as best to give, in due time, every reasonable security to the Public that the whole amount of their contributions has been faithfully and properly administered.—With this view, I have required from each head of all the different Religious Establishments in this country a detailed list of the necessitous widows, orphans, the maimed, the blind, and otherwise unfortunate persons, directly or indirectly victims of the Earthquakes; and, at my solicitation, Mons. Mathieu Lesseps, French Consul-General, and Mr. John Van Masseyk, Dutch Consul, have obligingly condescended to favour me with their advice and assistance, and to grant me the sanction of their names, by co-operating with me in the delicate duty I have to perform. The Charity has been publicly talked of here, and some applications have been made in cases of peculiar interest among the Turks. Claims, with the details of particular cases, are fast coming in, and then a general and more accurate view of the melancholy picture may be taken."

London Female Penitentiary.

THE Annual Meeting of this Institution was held on the 12th ultimo, at the Crown and Anchor in the Strand; Wm. Wilberforce, Esq. M.P. in the chair. There were present also the Hon. Thomas Windsor, the Right Hon. Sir George Henry Rose, M.P. Joseph Butterworth, Esq. M.P. W. A. Hankey, Esq. T. Wilson, Esq. the Rev. Messrs. Watkins, Bartlett, Ruell, Dr. Winter, Blackburn, &c. &c. &c.

The Report of the last year's proceedings was highly interesting. During that period thirty of the inmates had been placed out to service, and thirty-five had been reconciled and restored to their friends. Out of one hundred and forty applicants, ninety-five had been received.

From age and infirmity, Lord Carrington has requested to relinquish the situation of President; but to show his unabated approbation of the Society, and of the manner in which it is conducted, he has requested to be placed in the list of its Vice-Presidents.—W. Wilberforce, Esq. M.P. has kindly consented to become the President of the Institution.

ORDINATIONS, &c.

MAY 19, 20, the ASSOCIATION of Baptist Churches in the Counties of Warwick, Gloucester, Oxford, Worcester, and Berks, was held at Blockley. Engaged, Messrs. Howlett, Joseph Price, Richards, Coles, Nunnick, Taylor, Gray (Acts xi. 23), Hinton (Isaiah xiv. 1), James Hinton, Jun., Mann (Ind.), Richard Pryce, and Jayne. Increase 38. Circular Letter, *The Nature and Increase of the Kingdom of Christ.* Next Association at Farringdon, Easter Wednesday, 1824.

THE WELSH SOUTH-EAST ASSOCIATION held at Maes-y-berllan, Brecknockshire, June 3, 4, and 5. The following is the list of preachers and their texts on the occasion, viz. Messrs. J. Robarts, (Anglesea,) Matt. x. 32; J. Jones, (Newtown,) Heb. ii. 10; J. Edwards, (Ruthin,) Jo. xiv. 27; M. Thomas, (Abergavenny,) English, Phil. i. 27; C. Evans, (Anglesea,) Rom. viii. 32; D. D. Evans, (Carmarthen,) Rom. xii. 21; J. Edwards, (London,) English, Matt. vi. 10; J. Evans, (Penygarn,) Ephes. i. 10. The letters from the churches were read on Tuesday, and Conference on Thursday.

THE CHANGE.

Baptized	487	
Received by Letters	8	591
Restored	96	
Died	86	
Dismissed by Letters	8	256
Excluded	162	
Increase		335

Seven new churches were added to the Association this year.—The number of churches is 59.—The next Association is to be at Tredeger.

THE WELSH WESTERN ASSOCIATION held at Pen-y-bont, Llandysul, Carmarthenshire, June 10, 11, and 12. Sermons and preachers: Messrs. W. Evans, (Aberystwyth,) from Heb. xii. 3; J. Robarts, (Anglesea,) Isa. lxi. 2; H. Davies, Jun. (Llangloffan,) Eph. i. 19, 20; J. James, (Pont-rhyd-yr-ynn,) Heb. xxv. 9; W. Richards, (Penypark,) Phil. ii. 3; D. Davies, (Broad Wall, London,) Joel iii. 18; J. Jones, (Newtown,) Phil. iii. 10; J. Edwards, (Ruthin,) Jo. i. 16; T. Jones, (Rhydwilym,) Matt. xxvi. 39; C. Evans, (Anglesea,) Col. ii. 14, 15.

THE CHANGE.

Baptized	732	
Restored	167	903
Received by Letters	4	
Died	187	
Excluded	131	332
Dismissed by Letters	14	
Increase this year,		571

The next Association to be at Cwmifor, Carmarthenshire.—It was the general opinion that there were on the field more than 10,000 people.—Forty-four sermons were preached in the neighbourhood around, between Tuesday and Wednesday evening, and all within seven miles of the place.

JUNE 4, the Annual Meeting of the BEDFORD UNION was held at Bedford; when Dr. Steadman of Bradford preached a very appropriate and impressive sermon, from Heb. xii. 1. In the afternoon Mr. Hillyard, the Secretary, read the Report, and several ministers and friends addressed the Meeting. In the evening, Mr. Cuttriss of Ridgmount preached. The devotional services were conducted by Messrs. Halley of St. Neots, Simpson of Bythorn, Grimes of Bedford, West of Harrold, and Middleditch of Biggleswade.

APRIL 23, in the village of LONG WITTENHAM, Berks, a Meeting-house was opened, and dedicated to the worship of God. Two sermons were preached on the occasion;—the first by the Rev. John Kershaw, M.A. Abingdon, from 2 Chron. vi. 18;—the second by Rev. Robert Stodhart of London, from 1 Cor. iii. 11. The Rev. Messrs. Wilkins, Keyworth, Howes, and Tyso were engaged in the other religious services, all of which were as highly interesting as they were numerously attended.—About thirty-eight years ago, the preaching of the gospel was introduced into this village, at the urgent request of the late Mr. and Mrs. Field, by the Rev. Daniel Turner, and the Rev. John Evans of Abingdon. During eight or nine years past, the Rev. Samuel Cooper has officiated here once in the fortnight on the evening of the Lord's-day.—It is a fact not unworthy to be publicly stated, as an example of economy, that the Meeting-house in Wittenham, capable of seating upwards of one hundred and fifty, has been built for the sum of £100, including the purchase of the free-ground on which it stands.

MAY 28, was opened at BLACK TORRINGTON, Devon, a Meeting, built at the sole expense of Mr. Chapman of that place, and originally designed for a party among the Pædobaptists. But that gentleman and several others having changed their sentiments respecting baptism, it is now appropriated to the use of the Anti-pædobaptists.—Messrs. Sturges, Veysey, and Metters conducted the services of the day, which were well attended and highly interesting, from the evidences of decided piety among the attending cottagers.—An opportunity is now afforded to those who have ability and disposition of aiding an individual, who by love of the truth and decision of character, has exposed himself to loss and inconvenience, which he has but very small resources to meet.

JUNE 3, the Rev. Henry Bottle, from Bradford Academy, was ordained pastor of the Baptist Church at KEYSOE, Bedfordshire. Mr. Hogg of Kimbolton began the service with reading the scriptures and prayer; Mr. Middleditch of Biggleswade delivered the introductory discourse, and proposed the usual questions; Mr. West of Harrold offered up the ordination prayer; Dr. Steadman (President of Bradford Academy) gave the charge from Phil. ii. 20; Mr. Manning of Spaldwick addressed the church from 1 Cor. xvi. 10; and Mr. Simpson of Bythorn concluded with prayer. Mr. Hinde of Sharnbrook gave out the hymns, and Mr. Burdett of Sutton-in-the-Elms preached in the evening.

JUNE 12, the Rev. Manoah Kent, late student at Bradford Academy, was set apart to the pastoral office over the Baptist Church at SHREWSBURY, as the successor of the late highly-esteemed and very laborious John Palmer. Mr. Cooke of Oswestry preached on the preceding evening from 2 Thess. iii. 5. On Thursday morning Mr. Lister of Liverpool explained the nature of a gospel church, from Acts xix. 9, and asked the usual questions; Mr. Birt of Birmingham, (Mr. Kent's pastor,) offered the ordination prayer; and Dr. Steadman of Bradford, who gave the charge to Mr. J. Palmer, at his settlement over the same church twenty-seven years ago, delivered the charge upon the present occasion, from 1 Cor. xvi. 10. In the evening Mr. Birt preached to the church from 1 Thess. ii. 11, 12. Dr. Steadman, Mr. Cooke, and Messrs. Weaver and Urwick (Independent ministers) were engaged in the devotional parts of the services.

JULY 2, at ALDWINKLE St. Peter's, near Thrapston, was opened a new Baptist Meeting-house, when Mr. Parkins, late of Coleman's Green, Herts, was ordained to the pastoral office over the Baptist Church in that place, which was formed September 11, 1822. Mr. Pickering of Brigstock (Independent) began with reading and prayer; Mr. Miller of Tamworth delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Simpson of Bythorn offered up the ordination prayer, with the imposition of hands; Mr. Daniel of Luton gave the charge from 1 Pet. v. 2, 3, 4; Mr. Hillyard of Bedford (Independent) preached to the people from 2 Cor. ii. 16, and concluded with prayer. In the evening Mr. Miller of Woodford commenced the service with prayer; and Mr. Shoveller of Melksham preached from 1 Kings viii. 38, and concluded the services of the day, which were peculiarly solemn and interesting, with prayer. Truly we may say, "The Lord's presence was with us." The erection of this place of worship cost about £500. The collections at the doors amounted to £32. 3s. 6d. The people have been able to subscribe upwards of £100 among themselves, and intend to make an appeal to the benevolence of the religious public.

JULY 8, Mr. Hopley, from the Academy at Bradford, was ordained pastor of the Baptist Church at HEMEL HEMPSTED; Mr. Liddon, the late pastor, after having discharged the duties of his office for nearly forty-four years, having been obliged through the infirmities of age to resign his charge. It was the happiness of this good man, at the close of his long ministry, to witness the congregation so numerous, that it was with difficulty his place of worship (which only a few years since had been greatly enlarged) contained the numbers which pressed to hear the word of life. To his successor the words of our Lord, recorded John iv. 38, may with propriety be addressed, *Other men laboured, and ye are entered into their labours.* At the ordination of Mr. Hopley, the following ministers were engaged; Mr. Tomlin of Chesham, Mr. Hargreaves of London, Mr. Hunt of Tring, Dr. Steadman of Bradford, Mr. Snell of Bushey, Mr. Clarabut of New Mill, Mr. Brown of St. Alban's, Mr. Upton of St. Alban's, and Mr. West of Chenies.

NOTICES.

THE Society of Baptist Ministers in and about London, whose weekly meetings have been held more than *sixty years* at the Jamaica Coffee-house, have lately removed to the house occupied by the Baptist Missionary Society, No. 6, Fen-court, Fenchurch-street. The Society held their first meeting at Fen-court, on Tuesday the 1st ult.

THE Annual Meeting of the BRISTOL and BATH AUXILIARY BAPTIST MISSIONARY SOCIETY, will commence at Bristol on Tuesday Evening the 5th of August, at Counterslip: (the following day will be occupied by the sermon of the Bristol Education Society.) On Thursday the Public Meeting of the Society will be held at the Great Room, Princes-street; on the same evening, a sermon will be delivered at Broad Mead; and another on Friday Evening at King-street.—The ministers engaged to preach are, Rev. Mr. Morgan of Birmingham, Rev. Mr. Edmonds of Cambridge, Rev. Mr. Leifchild of Kensington.—The following week the services and public meeting will be held at Bath.

THE fourth Anniversary of the Baptist Church, Rye-lane, PECKHAM, will be held on Wednesday, Aug. 13, 1823, when three sermons will be preached; XI. A.M. by Mr. Irons of Camberwell, III. P.M. by Mr. Davis of Walworth, and at half-past VI. by Mr. Smith of Ilford. After each service a collection will be made towards liquidating the remaining debt.

The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of the Magazine, on the 20th of June, 1823, for the second Half-year in 1823.

S. D.	£5	I. S.	£5
M. A.	5	H. M.	5
S. D.	5	E. B.	5
E. S.	5	M. J.	5
S. L.	5	E. B.	5
E. B.	5	M. W.	5
R. C.	5	E. A.	5
A. A.	5	M. B.	5
M. M.	5	A. E.	4
A. E.	4	M. M.	5
R. S.	5	H. C.	5
R. W.	5		
L. W.	5		£118

Summer Evening Soliloquy.

SERENELY calm, how soft and mild
The solar rays appear,
While fragrant flowers and blooming sweets
Perfume the evening air!

The waving mellow'd crop adorns
The wide-extended plain;
And birds and beasts, in various forms,
Their Maker's praise proclaim.

The setting sun, the gentle breeze,
The smooth, meandering stream,
And fruits and plants and stately trees,
Improve the lovely scene.

Thy bounteous hand, Almighty God,
All these rich gifts bestow;
Thy power hath spread the heav'ns abroad,
And bless'd the earth below.

All creatures own thy guardian care,
And, in their different ways,
To Thee, through each revolving year,
Their grateful tribute raise.

Eternal Source of life and joy,
In thee I live and move,
And all my noblest powers employ
To celebrate thy love.

But who can thy vast works declare,
Parent of good! to men?
This Universe, thus wondrous fair,
THYSELF how glorious then!

Hackney. G. B.

"There is a River, the Streams whereof shall make glad the City of God."
Psalm xlvi. 4.

PILGRIMS must travel in a barren land:
Oft may their comforts and their hopes seem gone;
Yet they're supported by a pow'rful hand,
And bid, in "Jesus' strength" to venture on.

But there's a river far above the sky,
Whose emanating streams descend below;
And when the travellers faint, and fear to die,
They taste the healing streams that richly flow.

Then they revive. What gladness fills their souls!
What sacred pleasure dwells in every breast!
Their doubts and fears Jesus their God controls,
And bids them bear his yoke and take their rest.

And now, my soul, "lay every weight aside,"
And run with patience to thy journey's end;
Fear not the dangers which may thee betide,
Since Jesus is thy Saviour and thy Friend.

The rivers of his pleasure thou shalt taste,
To cheer and animate thee on thy way;
And when thou'rt trav'ling in some dreary waste,
"He'll give thee strength sufficient for the day."

Soon shall this life of pain and toil be o'er;
An endless heritage awaits above:
Time brings me nearer to that happy shore,
Where faith shall cease, where all is praise and love.

O may I still admire that wond'rous grace
That stoop'd so low to raise our souls on high!
Th' offended stood in the offender's place,
And suffer'd that the creature might not die.

SYDNAS.

SATURDAY EVENING.

RETIRE, my soul, and cease from worldly care,
And let th' ensuing day thy pow'rs employ:
Collect thy wand'ring thoughts, and let them share
The heav'nly feast* of true substantial joy.

Ye calls of business, for a while depart,
And tarry while I yonder mount ascend:
A friend exclaims, "My son, give me thy heart;"†
And I must to that heav'nly voice attend.

"Come, come, ye thirsty sinners," Jesus cries,
"And quench your thirst from never-failing springs:
I ask no money, I demand no price;
Come as you are, confessing all your sins.

"I will respect the humble, lowly heart,
That trembles at my word, and fears his God;
But the proud boaster shall from me depart,
Far from my presence, and my blest abode."

O may my walking eyes admire the light,
That early shines and calls me from my bed,
And thank thee for the blessings of the night!
"My Saviour had not where to lay his head!"

O may the sacred hours pass sweetly on,
And may my pray'rs through Jesus' incense rise!
Let my weak praises reach thy gracious throne,
And Jesus bear them to their native skies.

Thus let me live estrang'd from all below,
And, like a Pilgrim with his home in view,
Consult my map‡ to guide me as I go;
Till I with triumph bid the world adieu.

SYDNAS.

* Isaiah xxv. 6. † Prov. xxiii. 26.
‡ The Holy Scriptures.

Calendar for August.

3. Moon passes Jupiter V. 45 aft.
4. Moon passes Mars VI. 45 morn.
6. Moon passes Mercury II. 45 morn.
6. New Moon I. 53 aft. Part of the Earth (but not London) passes through the Moon's shadow.
8. Ceres south VI. 40 morn.
9. Moon passes Venus X. 30 aft.
11. Sun (as to longitude) between the Earth and Mercury.
14. Herschel south IX. aft.
21. Full Moon VI. 41 aft. but too far north to pass through the Earth's shadow.
24. 70,000 Protestants massacred in France, A.D. 1572; and above 2000 conscientious ministers ejected from the Church of England, A.D. 1662.
28. Moon passes Saturn X. 45 morn.
28. Moon passes the Pleiades.
31. Moon passes Jupiter X. 15 morn.
31. The following Stars south, (merid. Alt. at London prefixed.)

90°0′ Rastaben (Dragon's head) VII. 16 aft.
47.3 Altair, in the Eagle, IX.5.
8.5 Fomalhaut, in the Southern Fish O.14 morn.
52.50 Markab, in Pegasus O.21 morn.
66.45 Alpheratz, I.24 morn.

Irish Chronicle.

Baptist Society for Promoting the Gospel in Ireland.

(Continued from page 303.)

Lieut. *J. E. Gordon*, R. N. continued.—The employment of scriptural readers by the Institution was a most effectual means of penetrating a condition of society which was impervious to every other method. By the recommendation of the mother tongue, and his acquaintance with the habits of the peasantry, the scripture reader is welcomed to the bosoms and the confidence of many a family whose prejudices would oppose an effectual barrier to the influence either of the schoolmaster or the clergyman; and hundreds are thus silently transferred from the repose and the stagnation of death, to the kingdom of the Redeemer, while the leaven, once inserted, continues to operate in the lump with increasing activity. While alluding to the more prominent characteristics of the society, he could not help taking notice of the progress made in female education as one of peculiar interest. Fifteen girls' schools had been reported to the meeting; and this, where it was considered that female education in that country could be carried little beyond the limits of female superintendence, and that it could therefore derive but comparatively little assistance from a system of benevolent exertion adapted, almost exclusively, to the other sex, was a very powerful recommendation of the society. In this labour of love he would urge their perseverance; and he was sure that it would be heard with satisfaction by all present, that a Ladies' Society, consecrated exclusively to female education, was in progress of formation in this metropolis, under distinguished christian patronage. With regard to the preachers employed by the Institution, he professed himself incompetent to enter upon the duties of their peculiar vocation; but he had long been of opinion that Popery was impassive to any armour, and to any arms, but those which were drawn by Luther and his followers at the commencement of the Reformation. An eminent cotemporary writer had said much about the "aggressive method," and experience had abundantly convinced him (Mr. Gordon) that it was the only effectual method of dealing with the superstition and the idolatry of unhappy Ireland. In this opinion he had been confirmed by the eminent success which had recently been vouchsafed to the exertions of a few enterprising clergymen in the Establishment; and he trusted to see the day when every christian minister in that land would fearlessly present the whole system of idolatry in the light of the law and the testimony.

John Sydney Taylor, Esq. barrister at law, seconded the resolution. After the facts which had been so clearly stated, it would be useless for him to waste more of their time than would suffice for a few general remarks arising out of them. The cause was not one of merely local interest, though limited in territory to one division of the kingdom. It was indeed locally confined to the inhabitants at the outset, but who could fix the bounds of its moral results, or define the extent of its ultimate consequences? In the exercise of a benevolent wisdom, they were erecting the machinery of charity on the soil of Ireland, which was to dislodge from that portion of the empire, ignorance and moral debasement, with their inseparable concomitants, weakness, dissention, and crime. If they did not proceed in this course, if they ever abandoned it without obtaining complete success, Ireland would continue to be a burden on their nation in all its imperial interests, and a reproach to their community, as long as they professed the name of christians. The state of Ireland too clearly revealed the excess of physical misery and moral degradation; but above all, she was cursed with that cruel and implacable party spirit in religion, which had always kept her upon the verge of civil war, or actually involved her in its most sanguinary commotion. It was this which had chained her in ignorance, which had caused her to waste herself in a worship, bloody and terrible, and fruitless as that of Juggernaut. The society, to their honour, had undertaken to redress her wrongs, by removing the bands of her ignorance; but it would be said, "Would you teach the Irish the scriptures in their own language?" And certainly

it must be admitted that the bare proposition was enough to awaken prejudices in weak minds, as many thought that language connected with a host of seditious associations. But it would be to slander the power of the Gospel, to suspect that its influence would be lost on account of the language used for the medium of its conveyance. If the Gospel spoke in the language of the Hottentot, it would still breathe the sentiments of the angel of peace. Through that plan of giving the Irish the scriptures in their native tongue, they could most easily scale the strong holds of crime and ignorance among them. If there were any charm to counterwork the spell of priestcraft among that people, it would be the reading of the scriptures to them in their native language. Let them have a knowledge of the Gospel, and as to the medium of words through which it ought to pass, they (the society) could entertain neither fear nor jealousy. He was glad to see so many of that sex engaged in it, whose efforts could alone give completion to any humane design, though doomed in the most enlightened communities of paganism to useless seclusion, and considered unworthy of participating in the higher concerns of man. It was a chief beauty and grace of christianity, that the female sex took a distinguished part in its works of improvement, and the labours of its charity. He thanked them for their persevering efforts in behalf of his country, under past circumstances of gloom and despondency, for which, however, he trusted they would be amply recompensed by the result, which could not fail, by ameliorating the condition of Ireland, to consolidate the interests of the British empire, and to give new strength and triumph to the cause of christian civilization.

Rev. Mr. *Gilbart*, Secretary to the Irish Evangelical Society, proposed the next resolution, and expatiated at some length on the disasters, moral, physical, and spiritual, into which Ireland had been brought by Popery. He congratulated the society on the prospect of dissipating the grossness of Papal superstition, and encouraged them to use all their energies for that purpose. The resolution with which he concluded was,

"That in the opinion of this Meeting no opportunity should be lost by the Committee of engaging the services of persons recommended, who are capable of reading the scriptures in the Irish language, or of instructing the rising generation in it, especially in those parts of the kingdom where it is generally spoken and best understood."

J. Poynder, Esq. said, that he felt great pleasure in what he had heard. He was a member of the Church of England, but rejoiced exceedingly that the Dissenters were doing so much for the evangelization of Ireland. After a very animated speech, which our limits prevent us from detailing, he concluded by seconding the motion.

Rev. *Samuel Kilpin* of Exeter regretted that the Society was £500 in arrears; but he had a scheme to propose for raising it before they left the room. Suppose fifty gentlemen laid down £5 each, and undertook to get another £5 among their friends. Let such a list be supplied, and he would gladly make one of the fifty. There was plenty of time to do it, as the Treasurer's bill had sixty days to run. They would be sure of instant success, especially if thirty of the fifty were made up from among the females present. He proposed the following resolution;—

"That Wm. Burls, Esq. Treasurer, and the Rev. Joseph Ivimey, the Secretary, are entitled to the confidence and esteem of this Meeting, and they are, therefore, respectfully requested to continue their services; and also, for the reasons which have been mentioned in the Report, that the Rev. George Pritchard be affectionately invited to accept the office of Joint Secretary."

B. Shaw, Esq. observed, that there had been considerable manifestations of the sensibility of the English people for the evils of Ireland, and it was gratifying to see the energies of this Society rise in proportion to the distressing exigencies of that country. It was dreadful to think, that their sufferings last year did not arise from distress, but from the inability of the poor to obtain any share of the produce. Provision was literally overabundant to one class, while another was perishing from want. The calamities of that country began to draw the sympathies of the English people, after long neglect, nearer to it. There was not only the moral, but the natural or physical degradation to contend with. The people of Ireland were naturally loyal; they possessed ardour of mind and an extraordinary strength of capacity. The plain inference was, that they wanted spiritual aid, scriptural know-

ledge and discipline, to make those qualities effectual, and to render them contented and useful members of society. He concluded by seconding the resolution.

The *Treasurer* returned thanks in a suitable speech.

Rev. Mr. *Ivimey*, the Secretary, said, he had almost feared, from his long affliction, that he should not have been able to continue in the service of the society; but having now obtained the assistance of his worthy brother, Mr. Pritchard, he promised the continuance of his labours as long as they could prove useful to the object which they had all of them so much at heart.

Rev. *Geo. Pritchard* acquiesced in the request contained in the resolution.

A variety of subscriptions were soon after announced, which went a considerable way to extinguish the debt to the Treasurer.

Lieutenant *Vickers*, of the Engineers, next addressed the Meeting. The worthy Chairman had requested him to state an instance of the power which the word of God, spoken in the most simple manner, might have over the most confirmed error. While he was at Newfoundland he used frequently to visit the men in his company at their homes, in order to examine the state of their minds in regard to religion. He called upon a serjeant, who was a Roman Catholic, and had constrained his wife, before a Presbyterian, to enter into the communion of his own church. He persuaded the serjeant to read the Bible, which he at last ventured to do, notwithstanding the objections of the priest. A little time after the serjeant began to doubt, and very shortly became convinced of the errors of popery.—In the course of a sermon, intended to inculcate the necessity of paying adoration to saints, the preacher produced as a proof of it, the adoration which St. John offered to the angel. The serjeant having by this time become acquainted with the scriptures, recollected that St. John did fall at the feet of the angel to worship him, and that the angel reproved him for it, bidding him remember that angels were servants as well as he. From that time, said the serjeant, I was convinced that the truth was not in him. Presently after this, however, he missed the serjeant from the church, and began to doubt whether he had not gone back to the Popish Church. He happened to know a Dissenting Minister in the island, who mentioned to him spontaneously that one of his men came to the chapel, and displayed an extraordinary degree of attention, which made him (the minister) anxious to know who he was. It turned out that this was the serjeant who acknowledged to his officer that the sermons at the chapel had more of life in them, and came nearer to his heart, than those preached in the church. Though the serjeant had used to beat his wife, and be sometimes disorderly, after his conversion he became of most exemplary conduct, both in the duties of his profession and at his fire-side. He was much distressed at the breaking up of the regiment, as he had a wife and a large family of young children to support; and to make his calamity complete, his wife, whom he now learned to love with christian fondness, died. He went to see the serjeant as she lay in the coffin—the children were clinging about the body, with tears of natural affection running down their cheeks. The serjeant said, "Oh! Sir, how could I sustain this now, if it were not for the hope of the Gospel?" Never were the power and pleasures of religion more richly exemplified; never did the hopes of the gospel cheer the roof of misery with a more grateful light.—After some commendation upon the plan of their arrangements, he concluded by moving—

"That those gentlemen who have composed the Committee for the past year are entitled to the respectful thanks of this Meeting, and that the persons, whose names he read, form the Committee for the year ensuing."

George Bagster.
Chapman Barber.
Anby Beatson.
Gilbert Blight.
J. Buckland.
Stephen Cadby.
William Cozens.
Jonathan Dawson.
George Deane.
Peter Ellis.
John Haddon.
Job Heath.
Samuel Jackson, Junior.
James Lowe.
John Lowe.
Stephen Marshall.
Paul Millard.
Morgan Morgan.
William Napier.
Richard Nicholls.
William Paxon.
John Penny.
Samuel Salter.

William Lepard Smith.
Samuel Watson.
Eleazar Wilkinson.
Stephen Williams.
Richard Williams.

The *Chairman* took occasion to add one more incident, connected with the anecdote they had heard, which the modesty of his gallant friend had induced him to omit—the serjeant had experienced another instance of the providence of God, in being appointed, through the influence of his excellent officer, to a comfortable situation in the arsenal at Woolwich.

The Rev. Mr. *Blundell* of Northampton briefly seconded the resolution.

T. Walker, Esq. Treasurer of the Irish Evangelical Society, proposed the next resolution, which he had undertaken to do, chiefly to show his good will to a society of which he was not a member. He thought, however, that he could no longer abstain—he would begin by subscribing to it now, and would pay down ten guineas towards the debt which had been mentioned due to the Treasurer. He concluded by moving—

"That while this Meeting duly appreciates the services of those friends of the society, ministers and others, who have laboured to promote its funds, and the benevolence of those who have contributed to them, it regrets exceedingly that the Treasurer should be so much in advance; and therefore recommends that the most urgent applications should be made to the friends of the religious education of the peasantry of Ireland throughout the United Kingdom, being fully assured that a supply, equal to the necessities of the Institution, will be promptly and cheerfully afforded."

Rev. Dr. *Steadman* of Bradford, seconded the resolution. He had listened to the proposal of his brother Kilpin, and had been thinking over what he could afford. He was not aware that he could make those retrenchments in superfluities which had been mentioned; but approving the plan that had been recommended, he would cheerfully contribute five pounds.

Rev. Mr. *Saffery* of Salisbury expressed great pleasure at the progress of the society. They were bound to do for Ireland that which Ireland could not do for herself. Now, they found by the Report, that one poor fellow had prayed God to bless this society, because it had given his children education, adding, "had one shilling been enough to give my children education I could not have spared it." What more did they want to excite their energies on behalf of a people perishing in idolatry as gross as that of Egypt? The resolution which he held, had reference to the distinguished and pious services of their Chairman, in works of religious charity, especially as they related to this Society.

The resolution being seconded by the Rev. F. A. Cox of Hackney, was carried with the utmost cordiality.

The *Chairman* said he could wish that this custom were spared. It was much more honour to be allowed to preside in such an assembly, than any which could be conferred by any President, however exalted his rank. And what pleasure could a man seek more gratifying than to join in pious prayers, to hear speeches full of humane eloquence, to witness charity flowing out upon all sides in every sort of tribute, some by services, some by their addresses, and all by their subscriptions? He congratulated them upon the success of their past efforts, and upon the increased liberality of the subscriptions on this occasion. He advised them not to relax, seeing that the dark and turbulent state of Ireland called more loudly than ever for all which christian humanity could devote to the instruction and spiritual comfort of that unhappy people. He concluded with acknowledgments for their patient attention to the proceedings, and for the very handsome manner in which they had conveyed their thanks for his exertions, which should continue as long as he might be spared, at their disposal and command.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Ivimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

LIVERPOOL.

The first Annual Meeting of the Liverpool Auxiliary Society to the Baptist Mission was held on Thursday, June 5, at the Rev. M. Fisher's Meeting-house, Byrom-street. The meeting was respectably attended; Robert Jones, Esq. took the chair, and addresses were delivered by the Rev. Dr. Ryland and the Rev. S. Saunders of Frome, B. Godwin of Bradford, J. Birt of Manchester, M. Fisher, J. Lister, D. Jones, and Gray, of Liverpool; the Rev. Messrs. Philip and Widows, Independent ministers of Liverpool; and Messrs. Blackburn and Rushton.

On the preceding Sabbath the Rev. S. Saunders preached at the Baptist meetings, on Tuesday evening Rev. B. Godwin, on Wednesday evening Rev. Dr. Ryland, and on Thursday evening Rev. S. Saunders. Collections in aid of the society were made after four of the services, which amounted to £89 5*s.* 2½*d.* and the interest excited was highly encouraging. The receipts of this society during the past year (not including the amount received at its formation) was reported as amounting to £262 0*s.* 5½*d.*

Foreign Intelligence.

Death of the Rev. Wm. Ward.

The Society and the Christian world will learn with peculiar sorrow, that so eminent a servant of Christ as the Rev. W. Ward, has been suddenly removed by death from the Missionary field.

This unexpected loss of a most pious, humble, and devoted Missionary, whose name has long been embalmed in the hearts of Christians of all denominations, will be deeply deplored. To the family at Serampore it must appear an irreparable breach, and taken in connection with the affecting mortality amongst Christian Missionaries in India, it must have proved a stunning dispensation to all engaged in the arduous work of evangelizing the Heathen. Clouds and darkness are round about God; "he holdeth back the face of his throne, and spreadeth his cloud upon it;"—but his people must even then bow with silent and adoring submission before him, for "shall not the Judge of the whole earth do right?" It was expected that the readers of the Herald would have derived unmingled pleasure from the present number, the communications from the eastern world being unusually encouraging; but God has attempered mercy with judgment. He answers by terrible things in righteousness, and while he appears to be preparing the minds of the Heathen for a more general reception of the gospel, He teaches his church to "cease from man whose breath is in his nostrils." "How unsearchable are his judgments, and his ways are past finding out!"

The painful intelligence is thus communicated in a letter from Mr. Yates, dated Calcutta, March 8, 1823, and enclosing the note he had received the night before from Dr. Carey.

"About eleven o'clock last night, after I had retired to rest, I received the enclosed note from Dr. Carey, which records one of the most painful events that has ever yet happened to the family at Serampore.

Copy of Dr. Carey's Note.

"Our dear Brother Ward breathed his last about half an hour ago, viz. a quarter before five o'clock, and will be committed to the grave to-morrow

evening. It will be a comfort under our affliction to see any of our brethren from Calcutta on that painful occasion.

I am very affectionately yours,
March 7, 1823. W. CAREY.

"I know not of any death that has affected me so much since that of our beloved Trowt, Chamberlain's death we were prepared to expect, but this has come upon us like a thunder clap, which has filled us with consternation. Brother Ward was down in Calcutta, at the Monthly Missionary Prayer Meeting, held at the Loll Bazaar chapel, on Monday-evening, every one remarked how well and how cheerful he looked, but, alas, before the week has closed he has finished his course, and entered into the joy of his Lord. His sickness lasted only about one day, his complaint was the *cholera morbus*, the disease so fatal in this country, and that of which our dear brother Anunda died. Dr. Carey was in Calcutta on Friday-morning as usual, and he informed us that when he left home, brother Ward was very ill of the *cholera morbus*, and in the same evening after he returned, he wrote me the note which I send enclosed. O! how true it is that in the midst of life we are in death! I feel extremely sorry that I have not been able to attend his funeral. This last week I have been very unwell, owing to the change of the season. I had taken eight calomel pills in the course of the week, and about an hour before I received the Doctor's note I had taken four more, so that it was impossible for me to attend. The disease of which he died was so rapid and so violent, that it incapacitated him for conversation, and I believe he spoke very little. How mysterious are the ways of Providence, that he should have been preserved in his journeys by land and by sea, and then taken away as in a moment from the bosom of his family, in the full enjoyment of health and strength!

"I pray that this event may be graciously sanctified to us all. Does it not say, 'Therefore be ye also ready, for in such an hour as ye think not the son of man cometh?' His late visit to England and America will, I am sure, make his death to be deeply lamented by all the friends of the Mission. I am afraid that coming so soon after the death of his son, Felix, it will have too powerful an effect on the Doctor's mind, though on these occasions it is astonishing how much christian resignation he displays."

It is earnestly hoped the apprehensions which have been entertained relative to the invaluable life of Dr. Carey will not be realized, and that it will please God yet to lengthen out his days, as from a letter recently received from him by Dr. Ryland, in which he mentions his having been brought very low, he adds, "but I am now nearly as well as before."

SERAMPORE.

THE Secretary has lately received a highly interesting letter from Dr. Carey, dated Serampore, Jan. 23, 1823, from which the following is an extract.

I shall now mention some few circumstances relative to the progress of the Redeemer's cause in India. The most prominent, and one of the most encouraging things in the present state of Indian missions, is the harmony which subsists between all engaged in the work. We and the junior brethren are cordially united, and I believe sincerely love one another; this is also the case with the independent brethren, and the same friendly disposition exists between the evangelical clergymen and the different dissenting ministers.

The reports from the different stations are, perhaps, as gratifying as they ever were at any former time. The additions within the last year were very considerable. Beerbhoom, being about sixty miles fom Cutwa, could be but seldom visited; it is now separated, and forms a distinct church, and must in a little time form two churches, one at Soori, and the other at Bhoori or Dooberajpoor. Brother Hampden is now settled at Soori, and preaches to both congregations, as well as in the surrounding neighbourhood. In Jessore (Jushuhur) all the inhabitants of one village, except five houses, have either made an open profession of the gospel, or are in a pleasing train towards it. Several villages near Dhacca (Dhako) are full of inquirers and inquiry. Brother Thompson has baptized a learned brahman at Dellee, the first fruits of that city. Several have been added to the churches at Dinagepore, Chittagong, Calcutta, Serampore, and other places. Schools are much encouraged, and generally well attended. Female education, especially in Calcutta, is carried on with great success.

CALCUTTA.

Extract of a Letter from Mr. Yates to Mr. Hoby, dated

Calcutta, Feb. 8, 1823.

SABBATH-DAYS, and two days in the week, I am engaged in preaching to the natives, and the other days of the week I have been so far occupied by proofs, and Chamberlain's Memoir, &c. that I have had very little opportunity of writing to my friends. I expect this work will be put to press in about another month. I have finished seven chapters out of ten; but think it advisable not to begin the printing till I have finished the writing. Since I wrote to you last, I have been a journey up the country as far as Soojenpore, chiefly on account of Mrs. Yates's health, who had been ill for nearly three months, of a fever. This illness very much impeded me in my work, as the whole charge of our little school fell upon me, which Mrs. Yates, when well, takes almost entirely upon herself. This short trip on the river, however, was very serviceable to both her and me: she is now able to resume her accustomed occupation, and I am much better in health than I have been for a long season. While out on the river, I had frequent opportunities of speaking to the natives, and of distributing tracts. At Culna, a large boat, by which we were lying for the night, took fire, and was entirely consumed; it was so near to us, that we were afraid ours and many others, would have caught the flame, but we escaped by crossing over to the other side of the river. All this transpiring in the night, gave us not a little alarm; and though several hundred natives were excited by the cry of fire to come and see what was the matter, yet they all stood composedly on the shore, as though they enjoyed the sight, and not one amongst them would move hand or foot to assist the sufferers. You will not wonder that a people so little affected with temporal distress, should be little wrought upon by any representations that can be made to them of future punishment.

We expect in a few weeks to have a baptizing, as we have nine or ten candidates; among these one is an old man, who was awakened by hearing the gospel at Doorgapore; though old and ignorant of his letters at first, he has now learned to read, and affords a pleasing specimen of the power of divine grace: another is a brahmun, whom we hope God has graciously given us to supply the loss of our beloved Anunda;* he heard the gospel first about three years ago, when I was at Doorgapore, but was prevented by his friends from coming near us again; nevertheless, the seed sown was not lost, but is now bearing fruit. I now hear him address his countrymen every week, and he promises to be a very useful man. May the Lord uphold him, and make him wise to win many souls to Christ. Our English congregation is rather on the increase; our native ones are very attentive, *we have scarcely any disputing now; all seem over-awed by the force of truth, though few are inclined to follow its dictates.*

From the Calcutta Baptist Auxiliary Missionary Society to the Committee of the Parent Society in England.

Calcutta, Sept. 1, 1822.

Dear Brethren,

In acknowledging your pleasing communication of the 2nd of August, 1821, we beg to say, that it is gratifying to observe our humble efforts in the cause of our blessed Redeemer have met with the approbation of our more experienced brethren in missionary labour.

Although it may appear something like assuming to ourselves a degree of importance unwarranted by circumstances, yet we cannot but feel convinced of the justice of your remark, that "speaking according to the ordinary course of events, India never can be evangelized by the efforts made in England, unless strenuously seconded by the exertions of individuals resident in the country, which it is so anxiously desired, should be enlightened by the knowledge of salvation."

To the labours of our Missionary brethren among Europeans, and descendants of Europeans in India, as well as among the heathen, may be attributed, under the blessing of God, the lively interest which it is evident now exists in the hearts of very many of the former, for the promotion of Christianity; and when the number of societies now existing in these realms of darkness is considered, and when we view the operations of the Church,

* Anunda was a converted brahmun, and was so highly esteemed by the brethren that they generally speak of him as the "beloved" Anunda.

Independent, and Baptist Missionary Societies, a Bible Society and Bible Association, School and School-book Societies, most of which are engaged in making known the gospel of our Lord Jesus Christ to the heathen, we cannot but anticipate the most cheering prospects of future good, from the united exertions of these fruits of Missionary labour.

From the report of our proceedings during the last twelvemonth, which we have now the pleasure to forward, you will observe that notwithstanding the heavy afflictions experienced by our Missionary brethren, the work performed has not been less than in former years.

Our native places of worship being still six in number, the fatigue of preaching has been more than ordinary upon the few able to attend to this important duty.

The number of tracts published, or reprinted, amounts to many thousands, some of which have required much labour, as the Harmony of the Gospels, &c.

The subscriptions for the support of Schools for Native Boys having fallen off, one school has been relinquished, but considerable improvements have been adopted in the two remaining; a piece of ground, on which one of the schools is erected, has been presented to the Society, and we trust that our means, and the number of scholars, will considerably increase ere long.

The Native Female Schools, established by the "Juvenile Society," having, under the eye of a merciful God, met with so much encouragement as to call for a separate report, we are necessarily precluded the pleasure of enlarging upon that subject.

The Branch Societies, though subject to various changes and vicissitudes, continue stedfast in the desire of promoting the kingdom of our Lord. A new Branch Society at Howrah, from which much good is anticipated, has, we are sorry to say, since our annual meeting, been deprived of one of its most useful members, by the death of our esteemed and much-respected brother Harle, whom it has pleased the Lord to remove from this world of sin and sorrow. This dispensation of Divine Providence is felt acutely by all who knew him, and the loss of one so well acquainted with the native language, and so devoted to the cause of Christ, is to be lamented by every sincere Christian.

A new monthly publication in English, called 'The Missionary Herald,' has been undertaken for the purpose of conveying religious intelligence to our christian friends at a distance from Calcutta, that from a knowledge of the progress of our Redeemer's kingdom an interest therein may be kept up among them, and some excitement given to others, who have not yet put forth their strength towards building his holy temple.

In the Appendix to the Report will be found a statement of the receipts and expenditure of the Society for the last year, a list of subscriptions and donations, with various other matter, particularly a journal of a Missionary excursion by our departed brother Harle and the Rev. H. Townley, which, we doubt not, will be perused with peculiar interest.

As the Lord hath said that his word, which shall have gone forth, shall not return unto him void, but shall accomplish that which he pleaseth. We trust the seed thus sown may not prove to have fallen altogether on stony ground, but that in his own good time he will be pleased to give the increase; knowing, however, that the hearts of the heathen are very hard, we pray you, respected brethren, to supplicate continually the Almighty Disposer of all things, to pour out his Holy Spirit upon the hearts of all men in this benighted land, without which all our efforts will be in vain.

We remain, dear Brethren, with much respect, yours affectionately,

By order of the Committee of the Calcutta Baptist Missionary Society,

W. T. Beeley,
J. Gilbert,
J. Cox.

To the Committee of the Baptist Missionary Society, London.

P.S. Since writing the preceding we regret to add, that our native brother Anunda has been taken from us by the hand of death. About three o'clock in the morning of the 7th of September, he was seized with a sudden attack of that virulent and awful disease the *cholera morbus*, and in six hours his strength failed, and his spirit quitted its earthly tenement.

It will be gratifying to you, as it is consoling to us, to know that this young man, (who was as it were snatched from eternal burnings like a brand from the fire,) whilst in the expectation of death gave undoubted evidence of a saving faith in the Lord Jesus.

He died the same month that he was baptized in the preceding year; he

professed his love to and faith in our blessed Saviour at the same time with brother Harle, with *him* he afterwards chiefly resided and made known the glad tidings of salvation, and it has pleased the Lord that they should not be separated long by death, having taken them both within so short a period.

A LATE writer, in a highly respectable publication, has attempted to argue, that however *foolish* and *ridiculous* many of the ceremonies of Hindoo worship may be, it is altogether unjust to found upon them a charge of *immorality* against the worshippers. One is ready to imagine that such apologists for the 'elegant mythology' of India, indulge themselves in remarks of this kind, because they are well aware that those whom they oppose, *dare* not unveil the mysteries of abomination which they know to exist; and are restrained, by feelings too honourable and sacred to be violated, from being more explicit than they are. Something, however, may be learnt, from the following anecdote, communicated by Mr. Pearce on a late occasion.

March 25. This being the time of the worship of Basunthee, a form of Doorga, I requested my pundit to get me a copy of the songs usually sung at this festival, and the other festival in honour of Doorga, in the month of October, as I wished to translate one or two to send to my friends in England. He begged to be excused, and at last on being pressed for his reasons, said, that they were in general so dreadfully obscene, that he could never hear them himself, nor allow any one, over whom he had any influence, to be present when they were recited. He added, that the one or two first sung were bearable, and he could procure them for me; but that as in the course of the night the passions of the auditors became excited by the music, dancing, and singing, the songs became by degrees so abominably lascivious, that he could not on any account, recite or explain a line. I only feel it necessary to add, that the conversation referred to the festival, as held in the house of the *most respectable Hindoo in Calcutta*; and let the reader judge whether the rites of Paganism here, may not well be classed with the "abominable idolatries" referred to by the apostle.

PADANG.

A LATE arrival from this station enables us to communicate various particulars respecting it, of which we were not previously in possession.

Mr. and Mrs. Evans have been called to sustain a very severe trial in the death of their eldest child, who expired, after an illness of only two days, on the 26th of July last. Mr. Evans's own health has been somewhat interrupted of late, but not so as materially to impede his labours. But other difficulties, arising chiefly from the jealousy and suspicions of some of the Europeans by whom he is surrounded, still continue to exercise his patience, and call for the sympathy and prayers of his christian friends. Among other particulars mentioned in his letter, is an account of a war which the Dutch are carrying on in the interior, not far from Padang, and which has a considerable influence on all their measures.

Mr. Evans has also extracted from his journal an account of a visit paid to a village at a little distance from Padang.

July 5, 1822. Went yesterday with a friend, who was desirous of seeing the country, to a populous village called Pone, about seven miles inland of Padang, for the purpose of preaching, or rather talking to the people, and distributing the scriptures and tracts. The road over which we travelled is very irregular and far from easy for the horses, but is quite pleasant for the traveller.—Shaded well on each side with the bamboo, the

banyan, the durian, and other lofty trees, he is secured from the influence of the sun until many degrees above the horizon. A beautifully clear river which in some places is very broad but shallow, gently murmuring over its pebbly bed, frequently met the eye, and when the road was at all open, the harvest of paddy newly reaped and standing in ricks, very much like our English wheat ricks, contributed to vary the scenery, and produce a very pleasing effect. We arrived at the site of the resident's house, which was recently burnt down, about eight o'clock. This appears to be the entrance of the district, we immediately enquired for the chief of the Pungulus, but found that he was gone three days' journey into the woods to cut timber to erect another house for Mr. Dupuy. This was a great disappointment, as we understood he was the only one among the chiefs of any information at all, and we think the information very correct, for we saw by chance the next in rank, who is much more like a cooly than a chief.

After we had taken a little refreshment, we procured a man to conduct us in search of persons to whom we could talk and distribute books. Our guide took us to one of the Padras, whose daily employment is to teach the youth to read the Koran and other religious books, but not to understand any of the contents. We found him in his school-house with a few persons, but his scholars were not come. I conversed with him for some time, and likewise read to him from several books, particularly the creation of the world and the fall of man, lately published in the form of a tract at Bencoolen. He seemed attentive and much pleased, and when I gave him some of each sort, he engaged to read and distribute them. His companions were very attentive, and thankfully received books.

We then went to the house of the principal of these padras, whom we found in the midst of his pupils, to the number of thirty. He is a decrepid old man, but apparently very much revered. His scholars were all employed either in reading or writing Arabic, though I suppose not one in ten understood a single word. The house in which they were is large, and in one respect very much resembles most literary retreats, for it was the picture of confusion. To attempt a particular description of it would be vain. There were pens and ink, paper and books, desks, or rather stools, rice and dirt, rags and relics in every part of the spacious room, where all sat without any apparent order, except the old man, who had a corner to himself, from which I presume he never moves or is removed, for it appears to serve him for eating, drinking, lecturing, and sleeping. This old gentleman received us very coolly, and appeared very suspicious, nor was it till after a long conference, that I could persuade him to receive a single book, nor even to look into one. At last he read a little of the New Testament, and some of his pupils followed his example, and when *he* received the books *they* did likewise. The news of our visit seemed to spread rapidly, for many persons came in to see us. I talked with them for about an hour and gave books to all who could read; after which we took our leave. As we came out, one of the men who accompanied us, expressed himself much pleased at seeing us come away safely, saying he had been very much afraid on our account, for these people are such fanatics, that if they thought any one came with the intention of inducing them to change their religion, they would not hesitate to run-a-muck.* Indeed they refused so long to read or receive any of the books, that I doubt not but they supposed we were come to *impose* on them a new belief. These are the people we are come to serve, and we must brave every danger of this description, counting not our lives dear to us, so that we might win their souls to Christ.

This is the only description of seminary which the Malays have, and they are all conducted upon the same principle, though some are much smaller than others. I observed that round each of those houses of instruction there is a deep trench full of clear water, abounding in excellent fish—the original design is to afford the means of bathing the feet before you enter, which the Malays always do before coming into a house if they have convenience, both for their own comfort and as a mark of respect.

We had now travelled on foot three or four miles under a burning sun, and passed three branches of the river,

* A practice among the Malays, when iritated, of running furiously, with a drawn creese, and killing and wounding indiscriminately, every person they meet with.

and as we had to retrace our steps, did not feel disposed to proceed much further, nor would it have been of use, for my stock of books (three New Testaments, ten Gospels, twenty-four Hymn-books, and a number of tracts) was quite expended. I was sorely disappointed in meeting with so few people in a place reported to be so populous. But there is no dependence to be placed on the accounts which the Malays give. The different reports which I received while there, in answer to the inquiry, "How many persons are there in the district of Pow," varied from two thousand to one hundred thousand, so exceedingly uncertain is their information, there must however be a large number of inhabitants. The houses are much scattered, and the greater part in a different direction to the one we took. We did not see thirty, and most of them nearly empty, the people being employed out of doors in gathering the harvest. I hope soon to visit the place again, and search more of them out.

FRANCE.

THE formation of a Missionary Society in Paris is an event of no ordinary interest; and we are persuaded our readers will be much gratified by the following translation of a letter lately addressed by the worthy President and Secretary of that institution, to the Committee of the Baptist Missionary Society.

Dear and honoured brethren in Christ Jesus our Lord!

In informing you of the establishment of an Evangelical Missionary Society at Paris, on behalf of heathen nations, we feel assured of presenting to your notice a subject capable of affording you the liveliest satisfaction, and of furnishing a new incentive to gratitude towards that gracious Providence, which, adapting its supplies to our wants, seems more abundantly to have bestowed its spiritual blessings on *us*, in these latter generations, inasmuch as it has been pleased, since the commencement of this century particularly, to multiply the proofs of its infinite mercy.

The circular which we have the honour of forwarding to you, will enable you to form an estimate of our design, as well as of the feelings which have prompted us to the establishment and organization of our rising society.

Amongst the proofs of gratitude which it is in our power to give to the Father of Spirits for the religious liberty which we have enjoyed under his divine protection, in a land where our forefathers were so long deprived of this greatest of all blessings, there is none which appears to us more natural and consistent with the obligations which our situation requires us to express to the Lord and to his Christ, than the pious attempt to unite our efforts for the advancement of his kingdom amongst those of our brethren, who are still dwelling in the valley of the shadow of death. This we hope in some measure to accomplish by employing, with zeal and activity, all the means which his goodness has afforded us in the capital of France. We could not, without depriving ourselves of a real pleasure, pass over in silence the feelings of admiration and gratitude towards a gracious Providence, which the success of your missionary exertions has excited in us. The names of Carey, Ward, and Marshman are here associated with the profoundest veneration, and the most ardent prayers for the preservation and the success of your pious labours. Yes, dear brethren, it encourages us, while it consoles us to see your society, so short a time after its commencement, and with means apparently so limited, extending widely its operations, and your zealous Missionaries employing their uncommon learning and talents in translating into so many languages the sacred books, which display to men the incomprehensible riches of salvation in Christ Jesus.

May we, very dear brethren, walking in your steps, assisted by your counsels, and encouraged by your prayers, contribute by our sincere efforts to hasten that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" when "every knee shall bow before him, to whom, as the price of his glorious redemption, all power hath been given both in heaven and on earth;" that time when, over all the surface of the globe, men of every tongue and every clime, seeking each other, or meeting accidentally, shall no longer converse in the language of distrust or of insult, of vanity or of dissimulation, of seduction or of hatred; but greeting each other as in the first ages of Christianity, shall cor-

dially present the right hand of fellowship with mutual congratulations, that "Christ is risen;" and that "when they were dead in sin, they were quickened together with him."

We intreat your prayers for us—you have ours united in faith and hope; we mutually invoke the protection of the Almighty on labours which have the same object—the promotion of his glorious designs, by preparing the ways of the messengers of his Son.

Signed

The Count VERHUELL, President.
SOULIER, Secretary.

Contributions received by the Treasurer of the Baptist Missionary Society, from June 20, to July 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West York Assistant Society, by M. Thackrey, Esq. viz.—			
Bradford 44 4 0			
Bingley 12 0 0			
Boroughbridge 3 16 6			
Broome Close 12 13 8			
Dishforth 20 0 0			
Horseforth 9 17 8			
Otley 3 5 0			
	105	16	10
Manchester Auxiliary Society, by Mr. Joseph Leese, Treasurer	105	0	0
Fenny Stratford, collected by Mr. W. D. Harris .. 4 10 0 Sunday School Children 0 10 0	5	0	0
Herefordshire, Friends, by Rev. George Pritchard	4	0	0
Melksham, Ditto, by Rev. John Shoveller	3	10	5
Dean-street, Female Auxiliary Missionary Society, by Rev. J. Cramp	6	0	0
Winstone, Gloucestershire, collected at the Monthly Missionary Prayer Meeting, by Mr. Thomas Davis	1	0	6
Dundee, Penny-a-Week Society	4	10	0
Chesham, by Mr. Tomlin and Miss Payne	13	8	9
Crendon, by Mr. Hopcraft and Miss West	2	19	9
Secretary of Bucks Association	32	11	0½
Rev. Mr. Green	2	0	0
Dublin, Miss Kierman	2	15	6
Ilford, Auxiliary Society	20	0	0
Haworth, by Mr. Oddy	22	7	0
Enderby, Penny-a-Week Society	5	3	3
Salendine Nook, Collection, by Rev. R. Hall	33	10	0

TRANSLATIONS.

Otley, by Mr. M'Tuck	1	17	4

FEMALE SCHOOLS.

Leeds, Female Branch Society	10	8	4
Exeter, Part of £16. 11s. 4d. before announced	6	18	7

COLLEGE.

Otley, by Mr. M'Tuck	2	3	8

For the Support of Native Preachers in India— A few Friends in Edinburgh	10	10	0

Contributions for the Debt, and Individual Subscriptions, will be duly noticed.

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